PUNJAB

DISTRICT GAZETTEERS.

VOLUME X A.

K 21(a)
(X)

KANGRA DISTRICT,

WITH MAPS.

1904.

K 21(a)(1a)

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So, placenta, bearing young (of animals). Skr. √ sú to bear.
Sohá, slight rain. (Rajhún).
Sotṇá, to glean, sweep, or collect by sweeping. (Lanj).
Suáṛú, suáṛí, small field next to house.
Suháḷú, sweet wheaten bread.

* Sukáman, a parasitical plant. I have only seen it growing on mango trees. Fleshy leaves. I cannot trace it in Stewart. (Núrpur).

Sukoí, drought, "Is baras sukoí baṛí hai, huṇ assáṅ thelú pái deṇe," cf. ṭhelu.
G. Súṇá, sleep.
* Sunáṇ, needle. Skr. sivyati, to sew √ siv.

Sup, a winnowing basket of bamboo. *Chhaj* is a winnowing basket of the *tili* of *kána* grass. Súp in Urdu, see Fallon, *sub. voce*.
Sutiágar, trader.
Sutrájan, marigold. (Hamírpur). [Sartáj, sartájṛí].
Táháṅ, on this side.
Táhlú, then. Skr. tadá khalu ?
* Tan, a *machán*.
Tandírá, tandírṭá, silver neck-ring.
Tap, see under *ṭhelu*.
Tarphaṇḍí, crooked (morally).

Tasíhá, trouble, annoyance, as in "meíṅ tussu saite, takrár karí-leo tusse roz roz munjo kajo tasíhá dində há ?" (I made a promise with you, why do you daily give me trouble ?) (Dharmsála Gádi).

Táú, father's elder brother, fem. teí, and tair, i, are his children. Skr. táta ?

G. Tauḷá, quick (also Jándri). Cp. H. turat, Skr. tvarita, cp. H. tund, Skr. túrṇa.
Taundí, s. f., hot season. (Gádi). Cp. H. tanus, Skr. tapas.
Ṭeprá, squint eyed.

Ṭháhar, a head (of cattle). (Dharmsála).
Thaiṇá, deposit, "eh merí thaiṇi hai," (this is to be kept for me), also verb, to deposit.

Ṭhák, s. f., an obstacle. Cp. H. thakáná to weary, to harass.
Thalleṅ, prep., below. Skr. sthala = land, floor, H. thal.

Thallí, nether millstone. (Bhawarna). Skr. sthali = land, floor (sthala) H. thal.
G. Ṭhaṇḍá, lazy.

Ṭhelu, a flat piece of wood placed in a water-course to make the flow of water even in order to divide it equally amongst the smaller channels by means of pieces of wood (*tap*) fixed in the *ṭhelu*.

* Thil, snail, [phil]. + Skr. stíma (√ stim—), slow, creeping ?
Ṭhippú, girl's covering.
Ṭhis, going slowly, stopping.
Ṭhullá, thick. Skr. sthúla.
G. Ṭhúngár, parched grain.
Trámbá, copper. Skr. támra.
Trikhá, trehá, thirst. Skr. tṛish.
Tuár, Sunday.
G. Ṭunḍi, sheep's trotter, cf. ṭhudú in *Kuluhi*.
Uáṅ, courtyard of house.
Ukkhaḷ, wooden mortar (for pestle), foolish man.
Úndhmukkhá, unḍhṛá, pig, boar.



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PART A.—1904.

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KANGRA (including KULU).

The following maps will be found useful for reference :—

I.—SURVEY DEPARTMENT MAPS.

Punjab Survey Standard Sheets. Scale 4″=1 mile.

Sheets Nos. 246 $\frac{\text{N.E.}}{4}$, $\frac{\text{S.W.}}{4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$; 247 $\frac{\text{N.W.}}{1}$, $\frac{\text{N.E.}}{1, 2, 3, 4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{2}$; 263 $\frac{\text{S.E.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1, 3, 4}$; 264 $\frac{\text{N.W.}}{1, 2, 3, 4}$, $\frac{\text{N.E.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1, 2, 3, 4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$; 265 $\frac{\text{N.W.}}{1, 2, 3, 4}$, $\frac{\text{N.E.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1, 2, 4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$; 285 $\frac{\text{N.W.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1, 2, 3, 4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$; 286 $\frac{\text{N.W.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1, 2, 3, 4}$; 306 $\frac{\text{N.W.}}{2, 4}$, $\frac{\text{S.W.}}{2, 4}$, $\frac{\text{S.E.}}{1, 3}$; 307 $\frac{\text{N.W.}}{1, 2, 3, 4}$, $\frac{\text{N.E.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1, 2, 3, 4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$; 308 $\frac{\text{N.W.}}{1, 2, 3, 4}$, $\frac{\text{N.E.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1, 2, 4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$; 309 $\frac{\text{N.E.}}{1, 2, 3, 4}$, $\frac{\text{S.E.}}{1, 2, 3, 4}$; 310 $\frac{\text{N.E.}}{1, 2, 4}$; 330 $\frac{\text{N.W.}}{1}$; 331 $\frac{\text{N.E.}}{3, 4}$, $\frac{\text{S.W.}}{1, 2, 3, 4}$; 332 $\frac{\text{N.W.}}{1, 2, 3, 4}$, $\frac{\text{S.W.}}{1}$.

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District Map of Kángra. Scale 1 mile = ½″, published 1903.

Sketch map of the Kángra District. Scale 1″=12 miles, published 1899.

II.—SETTLEMENT MAPS.

1. Printed maps attached to Mr. O'Brien's Assessment Reports showing assessment circles and generally village boundaries.
2. Printed map attached to Mr. A. Anderson's Forest Settlement Report showing the limits of reserved and protected demarcated forest.
3. Printed *mujmili* maps by Tahsils showing village boundaries, in vernacular.

Village maps prepared during the Revised Settlement (1868-73) for the whole District, except the *jágírs* of Nádaun, Goler, Dáda Síba and Rúpi. The village maps of the Settlement of 1888-93 were tracings of the previous maps with a consolidation of field numbers, and maps were prepared for such areas as had not previously been mapped.

III.—FOREST DEPARTMENT MAPS.

Excellent maps are attached to the Working Plans of the Kángra and Kulú Forest Divisions.

INTRODUCTORY.

INTRODUCTORY.

General description.

The District of Kángra is the northernmost of the five Districts of the Jullundur Division, and lies between north latitude 31° 20′ and 32° 58′ and east longitude 75° 39′ and 78° 35′. This vast tract, comprising an area of 9,554 square miles, stretches eastwards from the plain country of the Bári and Jullundur Doábs, over the Himalayan ranges, to the boundary of Tibet. It is bounded on the north-east by the great Himalayan range, which forms the valley of the Upper Indus and separates the District from the Tibetan region of Rupshu and the territories of the Chinese Empire; on the south-east by the Hill States of Bashahr, Mandi and Biláspur; on the south-west by the District of Hoshiárpur; and on the north west by the Chaki torrent, which divides it from the hill portion of the Gurdáspur District, and by the Native State of Chamba. It is divided into seven tahsils, of which five lie in Kángra Proper and two in the Kulu Sub-Division: of the former, three, Hamírpur, Dera and Núrpur, lie along the south-western border of the District, where it adjoins the plains and the Siwáliks, while the Kángra and Pálampur Tahsils form the northern boundary and lie at the foot of the main range of the outer Himalayas, Pálampur Tahsil being connected by a narrow neck of mountainous country, called Bangáhal, with the outlying tract that forms the Kulu Sub-Division. This last includes the two tahsils of Kulu and Plách or Saráj which, lying on the hither side of the mid-Himalayan range belong to India, and the outlying cantons of Láhul and Spiti, which, situated on the head waters of the Chenáb and Sutlej systems respectively, and between the mid and western Himalayas, belong rather to Tibet than to India.

The District contains no large towns, Dharmsála with a population of 6,971 (1901) (including 3,683 in the Cantonment) being the largest. The administrative head-quarters are situated at Dharmsála, a hill-station lying on the slope of the outer Himalayas, some twelve miles north-east of the town of Kángra, which has a population of 4,746. An Assistant Commissioner, in charge of the Kulu Sub-Division, has his head-quarters at Nagar in the Kulu Valley, about 90 miles from Dharmsála.

The latitude, longitude, and height in feet above the sea of the principal places in the District are shown in the margin.

Town.	N. Latitude.	E. Longitude.	Feet above sea-level.
Kángra	32° 5′	76° 18′	2,350
Dharmsála (Kotwáli Bazár).	32° 16′	76° 23′	4,580
Núrpur	32° 18′	75° 55′	2,020
Pálampur	32° 7′	76° 35′	4,000
Hamírpur	31° 40′	76° 33′	2,490
Sujánpur	31° 50′	76° 33′	2,100
Dera	31° 53′	76° 15′	1,470
Sultánpur	31° 58′	77° 9′	4,086

Physical divisions of the District.

The District is almost cut in two by the Native States of Chamba and Mandi which approach each other from the north and south respectively, leaving a narrow isthmus of mountainous country—in places only ten miles across—to unite Kángra Proper with Kulu,

INTRODUCTORY.

Physical divisions of the District.

Kángra Proper lies to the west of the outer Himalayan range, which in this direction bounds the horizon fromthe Punjab plains. In shape it is an irregular triangle tapering from the District of Hoshiárpur which forms its base to the south-west, to a blunt apex in the outer Himalayan range towards Kulu. The eastern block, which forms the Kulu Sub-Division, is almost identical in shape with the western, though on a very much larger scale. Lying wholly among the Himalayas, this mountainous tract follows with curious fidelity the general shape of the smaller triangle, its rugged boundaries serving rather to emphasise the faults than illustrate the lines of the triangular conformation.

There are three main ranges of the Himalayas to be taken into account in the description of this District—the first, the outer Himalayan range already alluded to; the second, the mid-Himalayan or central range of the system; and the third the western Himalayas, which form the southern limit of the valley of the Upper Indus. This eastern block extends from the eastern slopes of the first range to the western slopes of the third. In the trough lying between the first and the central ranges is the valley of Kulu, and beyond the central range lie the two *parganas* of Láhul and Spiti. Kángra Proper is connected with these its outlying dependencies by the *taluka* of Bangáhal, a narrow strip of territory which lies partly on the Kulu and partly on the Kángra side of the outer range. The Kulu block measures from north-west to south-east about 100 miles,(1) and has a mean breadth of about 80 miles from south-west to north-east. From the point where the Beás emerges upon the plains, a line carried due east and passing through Bangáhal to the eastern point of Spiti measures in a straight line 174 miles.

Thus it will be seen that the District naturally breaks up into three distinct portions, which may be roughly defined as follows:—(1) *outer Himalayan*, consisting of Kángra Proper but excluding Bangáhal,(2) with an area of 2,527 square miles and a population of 648,539 souls, or 256·6 to the square mile, (2) *mid-Himalayan* or Kulu (including Saráj or Plách) and Upper Bangáhal, with an area of 2,221 square miles and a population of 119,585 souls, or 53·8 per square mile; (3) *Tibetan*, comprising Láhul and Spiti, with an area of 4,806 square miles and a population of 10,436 souls, or 2·2 per square mile.

Plan of the present work.

These tracts are in many respects so distinct that it is quite impossible to bring the whole under any general description; while to treat them separately under each heading would break the continuity of the work. On the other hand, separate statistics are not in all cases available for the three tracts. The first or outer Himalayan tract of Kángra Proper, while comprising not one-third of the area of the District, includes 84 per cent. of the total population, and pays 91 per cent. of the total land revenue. The Gazetteer

(1) From the Sutlej in Saráj to the most northerly point of Kulu the distance in a straight line is 116 miles.

(2) The area of Upper Bangáhal is 228 square miles, and that of Lower Bangáhal, which lies on the near side of the outer Himalayan range, is 184 square miles.

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Plan of the present work.

of this District has, therefore, been divided into two volumes. This the first, though dealing chiefly with Kángra Proper, describes the District as a whole in all respects in which Kulu, Láhul and Spiti do not materially differ from Kángra. It will also contain all the statistics, in giving which, however, separate details will be added, wherever available, for the other three tracts. The remaining three parts, headed respectively Kulu, Láhul and Spiti, contain matter supplementary to the first, and deal with all points in respect of which these special tracts are sufficiently distinct from Kángra Proper to call for separate treatment. These three parts are comprised in the second volume of the District Gazetteer which was revised by Mr. A. H. Diack, C. S., Settlement Officer in Kulu, and published in 1897. In one small point, however, the physical divisions sketched at page 1 will be departed from. The insignificant tract of Bangáhal (see footnote to page 1), though physically belonging to Kulu, is included in the Pálampur Tahsil, and will therefore be treated throughout as a portion of Kángra Proper.

General sketch of mountain and river systems.

Before, however, proceeding to the description of Kángra Proper, it will be convenient to map out broadly the mountain and river systems of the District as a whole. The range of mountains which separates Kángra Proper from Chamba and Kulu has been hitherto spoken of as one of the main ranges of the Himalayas, and this, from a local point of view, it is. Taking, however, a more comprehensive view of the Himalayan system as a whole, the description is scarcely correct. There are two main Himalayan ranges which, with more or less distinctness, preserve a parallel course from end to end of the system. Of these, the one which, being further from India, separates the upper valleys of the Indus and Sutlej, is commonly called the western Himalayan or Zanskar range, while that which lies nearer the plains is known as the Pír Panjál or mid-Himalayan. In Kángra the latter of these ranges is orographically represented by the mountains which separate Kulu from Spiti and Láhul. Just at the north-west corner of Kulu these mountains put off a branch which, running southwards for about 15 miles, separates Kulu from Bangáhal. It then divides into two branches, one of which continuing southward divides Kulu from the State of Mandi, and terminates upon the Beás, while the other turns westwards and under the name of the Dhaola Dhár, separates Kángra from Chamba and ultimately sinks upon the southern bank of the Rávi in the neighbourhood of Dalhousie. These two branches together constitute what has been, and will still for the sake of convenience be, styled the outer Himalayan range. Locally the description is correct, and the range, which is said to have a mean elevation on the Chamba side of 15,000 feet above the sea, is by no means unworthy of the designation. On the Mandi side the elevation is somewhat less. Of the main Himalayan ranges, properly so called, the mid-Himalayas rise abruptly from the valley of the Sutlej and run due north for about 40 miles, separating Kulu from Spiti. They then trend westwards and continue in a north-west direction until they pass beyond this District and enter upon Chamba. A

INTRODUCTORY.

General sketch of mountain and river systems.

transverse range branching northwards at a short distance after the point where the turn takes place in the direction of the main range, separates Spiti from Láhul and connects them with the western Himalayas. The latter maintain a course strictly parallel to their sister range, at first having a northerly direction, then turning abruptly westwards. The ranges here mentioned are those which determine the watersheds of the country. The three parallel lines of mountain with the transverse ranges form four basins in which four great rivers take their rise—the Beás, the Spiti, the Chenáb, and the Rávi. The Beás rises in the Rohtang Pass which divides Kulu from Láhul, and after flowing southwards for about 50 miles, turns abruptly westwards and having traversed the State of Mandi enters Kángra Proper. It receives the drainage of the Kángra Valley and then passes on into the Punjab plains. The Spiti, rising in the District of the same name, runs due south throughout its course, and joins the Sutlej in the Native State of Bashahr. The Chenáb and Rávi, rising respectively in Láhul and Bangáhal, pass towards the north-west, north and south of the central Himalayan range, into Chamba.

PART I.—KANGRA PROPER.

CHAPTER I.—DESCRIPTIVE.

SECTION A.—PHYSICAL ASPECTS.

CHAP. I, A.

Physical Aspects.

General description.

Kángra Proper is bounded on the south-west by the District of Hoshiárpur; on the north-west by the District of Gurdáspur; on the north by the Native State of Chamba; on the east and south-east by Kulu and the Native States of Mandi and Bilászpur. It lies between north latitude 31° 24′ and 32° 30′ and east longitude 75° 39′ and 77° 4′. Along the Hoshiárpur frontier, between the points where the Beás and Sutlej issue upon the plains, the tract measures in a straight line 68 miles. Further east its length increases slightly, so that Sir J. B. Lyall estimated it as having an average length of 80 miles and an average breadth of 36 miles. The total area is 2,527 square miles, and the population (1901) 648,539 souls, being in the proportion of 256·6 per square mile.(1) The average elevation of the cultivated and inhabited portion may be estimated as something less than 3,000 feet. It contains 5 out of the 7 tahsils into which the District is divided, those of Kángra, Pálampur, Núrpur, Dera and Hamírpur. Originally there were only 4 tahsils, and Pálampur was a sub-tahsil of Kángra, but in 1888 Pálampur was formed into a separate tahsil, the area being taken both from Kángra and Hamírpur. The indigenous sub-division of the country was into circles called *talukas*, the identity of which is still recognised. There are in all 38 *taluka* sub-divisions which, grouped into the modern tahsils, are as follows:—

Tahsil Kángra—	Dhar Bhol.	Changar-Balihár.
Kángra.	Maubála.	Nagrota.
Rihlu.	Mauzerin.	Chanaur.
Pálam.	Lodhwán.	Gangot.
Bargiráon.	Súrajpur.	Nandpur.
Rámgarh.	Nangal.	Síba.
Tahsil Pálampur—	Indaura.	Kaloha.
Pálam.	Khairan.	Garli.
Uplá Rájgíri.	Fattahpur.	
Bangáhal.	Chattar.	Tahsil Hamírpur—
Tahsil Núrpur—	Tahsil Dera—	Tíra.
Núrpur.	Harípur.	Nádaun.
Jagatpur.	Dhameta.	Kotlehr.
Kotla.	Mangarh.	Mahal Mori.
Jawáli.	Narhána.	Jhikla Rájgíri.

Mountain.(2)

Kángra Proper consists of a series of parallel ranges divided by longitudinal valleys, the general direction of which, from north-west to south-east, has determined the shape of the District. These ridges and valleys increase gradually in elevation as they

(1) As to the pressure of the population on the cultivated area, see Chapter III, Section A.

(2) For an outline of the general mountain system, see *ante* pages iii and iv. For geology, see Section B of this Chapter.

CHAP. I. A.
Physical Aspects.
Mountains.

recede from the plains and approach the snowy barrier which forms the northern boundary. The characteristic features of hill and valley are best defined where nearest to the plains. Thus, the border chain which separates the level tracts of the Doáb from the hills, runs in a uniform course from Hájipur, on the Beás, to Rupar on the banks of the Sutlej. The valley[3] which it encloses, known as the Jaswan Dún, preserves the same regular simplicity, and stretches in one unbroken parallel to the same extremes. But the further we penetrate into the interior of the mountain system, the less those distinctive lineaments are maintained; hills dissolve into gentle slopes and platforms of table-land, and valleys become convulsed and upheaved so as no longer to be distinguished from the ridges which environ them. The second range is known as the Jaswan chain of hills.[4] It forms the northern flank of the Jaswan Valley, and runs directly parallel to the outer ridge until it nears the Sutlej. Here some internal causes have intervened to disturb the even tenor of its line. Deviating in a slight curve to the south the range divides itself into two distinct branches, preserving the same direction and giving birth to the small secluded valley known by the local name of Chauki Kotlehr, once the limits of a hill principality.

Above this range hill and dale are so intermingled that the system of alternate ridges and valleys cannot be distinctly traced. The order of arrangement becomes frequently reversed; valleys being raised to the dignity and stature of the enclosing hills, and the hills depressed to the level of the subjacent valleys; while transverse ranges occasionally protrude themselves, and tend more completely to perplex the view. Except detached pieces of hills, such as the clear bold outline of the range which overhangs the town of Jawálamukhi, and the noble though limited valleys which adorn the base of the snowy range, there is nothing to the ordinary observer to mark the operation of those general laws which have governed the structure of these hills. To his apprehension the country must appear a confused and undulating mass, with perhaps exceptional breaks to redeem it from the reproach of utter disorder. But to the practical geologist the organization of the hills will be visible even amidst this seeming chaos. His eye will not fail to detect the peculiar formations which denote the presence of dividing ranges, and will supply those links in the continuity of the chain which disturbing causes may have occasionally effaced. Valleys, however transformed, will be valleys to him who looks not to accidental disguises, but to the primary characteristics which nature herself has ordained.

The Dhaola Dhár or snowy range.

The colossal range of mountains which bounds Kángra to the north[5] deserves more than this passing description. The Dhaola Dhár range, called by Mr. Barnes the Chamba range, is

(3) This outer range and the Jaswan Dún are in the Hoshiárpur District.
(4) Or Chintpurni; see Gazetteer of Hoshiárpur.
(5) As to the connection of this range with the general Himalayan system, see *ante* pages iii and iv.

CHAP. I, A.
Physical Aspects.
The Dhaola Dhár or snowy range.

recognized by General Cunningham in his account of the Great Mountain Chains of the Punjab, as the first part of the chain which he designates the outer Himalaya. He put its commencement on the right bank of the Beás, where that river, leaving Kulu, makes a sudden bend towards the town of Mandi. From this point the range runs north; from where the road to Kulu crosses it by the Dulchi Pass to a point just below the Sarri Pass it forms the boundary between Kulu and Mandi, and again for some ten miles farther in the same direction the boundary between *talukas* Bangáhal and Kulu. It then makes a sudden bend to the west, and, passing through *taluka* Bangáhal, comes out above the Kángra Valley, and assumes the name of the Dhaola Dhár. From the point where it leaves Bangáhal to the point where the northern boundary of Kángra drops down on to the ridge of the small parallel range known as the Háthi Dhár, for a distance of some 36 miles, it divides Chamba from Kángra. In Bangáhal its highest peaks rise over 17,000 feet, and throughout its course in the Kángra District the ridge has a mean elevation of more than 15,000 feet. At its bend to the west, on the border of Kulu and Bangáhal, it is connected with the parallel range to the north, called by General Cunningham the mid-Himalaya, by a high ridge some fifteen miles in length and 18,000 feet in mean height, which, for want of another name, may be called the Bara Bangáhal ridge,—a name by which Kulu men refer to it.

Although the direction of this range is in general conformity to that of the lower hills, yet the altitude is so vastly superior, and the structure so distinct as to require a separate notice. In other parts of the Himalayas the effect of the snowy mountain is softened, if not injured, by intermediate ranges; and the mind is gradually prepared by a rising succession of hills for the stupendous heights which terminate the scene. But in Kángra there is nothing to intercept the view. The lower hills appear by comparison like ripples on the surface of the sea, and the eye rests uninterrupted on a chain of mountains which attain an absolute elevation of 13,000 feet above the valleys spread out at their base. Few spots in the Himalayas for beauty or grandeur can compete with the Kángra Valley and these overshadowing hills.

"No scenery, in my opinion," writes Mr. Barnes, "presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose; the surface is covered with the richest cultivation, irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills confront us; their sides are furrowed with precipitous water-courses; forests of oak clothe their flanks, and higher up give place to gloomy and funereal pines; above all are wastes of snow or pyramidal masses of granite too perpendicular for the snow to rest on."

The structure of these mountains is essentially different from that of the lower hills. Granite, the oldest rock, has pierced through later formations, and crowns the entire mass. The flanks of the range consist of slate, limestone, and secondary sandstone in

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The Dhaola Dhár or snowy range.

position seemingly reversed to their natural arrangement,—that is, the sandstone, which was deposited latest and above the rest, now occupies the lowest place. The heights of these ridges and the interlying valleys increase in a progressive ratio as they recede from the plains. The elevation of the Doáb at the station of Hoshiárpur is between 900 and 1,000 feet above the level of the sea. The highest point in the first range of hills is 2,018 feet. The elevation of the town of Una, in the Jaswan Dún, is 1,404 feet, and may be taken as the mean level of the valley. The fort of Sola Singhi, which stands on one of the highest points of the next range, has been calculated by trigonometrical observation to be 3,896 feet high, and the temple of Jawálamukhi, in the valley below, has an elevation of 1,958 feet. A trigonometrical tower at Gúmbar—a station on the range above the temple—is recorded at 3,900 feet. Beyond this point the hills become too interlaced to pursue the comparison with any profit; but the gradual ascent of the country will be shown by a few of the ascertained heights in the Kángra Valley, and of the most remarkable hills in the neighbourhood. The Kángra Fort, situated on a small alluvial eminence, is 2,494 feet; Nagrota, a village in the centre of the valley, is 2,891 feet; Bhawárna, a market town in the Pálam Division, is 3,270 feet; Pathiár and Asápuri, two insulated hills intersecting the valley, are respectively 4,596 and 4,625 feet, and the highest peak of the snowy range, surmounting the whole, is 16,053 feet. The progressive rise of the country (as shown in the margin) will be exemplified more clearly by placing the heights of the successive ranges and valleys in juxtaposition.

ELEVATION OF SELECTED POINTS IN KANGRA PROPER.

Name.	Elevation above sea-level.	
Hájipur (*in Hoshiárpur District*).	1,030′	
Bharwain	3,202′	
Sola Singhi, on second range	3,821′	Ridge.
Jawálamukhi temple ...	1,958′	Valley.
Gúmbar hill station, on third range.	3,721′	Ridge.
Kángra Fort	2,494′	Valley.
Kángra Valley { Shahpur	2,480′	Valley.
Kángra Valley { Baijnáth	3,330′	Valley.
Pathiár Fort	4,596′	Ridge.
Snowy Peak at head of Bán Ganga Nálá.	16,053′	

The breadth of these ranges and the intervening distances are very uncertain and arbitrary. The ridge which bounds the plains has a uniform width of about twelve miles, and the sides descend in nearly equal angles from the summit. The second range does not possess the same simplicity of structure, though generally more regular than any of the ranges to the north. In its upper portion, the declivities on either flank slope gradually down, affording sites for villages and terraced cultivation. But when the chain divides into two separate branches, the aspect is essentially altered; the hills rise abruptly from the valley below, and the ascent on both sides becomes toilsome and severe; the inclination is too great for anything but forest and underwood to grow. There is usually, however, a good deal of table-land at the top; and though the sides are uninhabited, the crest of the range is occupied by villages and assiduously cultivated. To the north of this range, the hills run into

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The Dhaola Dhár or snowy range.

every variety of form and structure. As a general rule the southern slopes are wild and forbidding, and the crests rugged and angular, affording scarcely room for the foot tread. But the northern flank of such a range will often offer a striking contrast. The descent becomes gradual and easy, and the jungle and rocks which obstructed the travellers on the other side give way to open fields and farm houses, extending in successive tiers to the stream below. The contour of the snowy range itself is of the same nature. Its appearance towards the plains is abrupt and perpendicular; while the northern spurs sweep in long and gentle slopes to the river Rávi. In other parts, again, the entire range will be covered with dense woods, unrelieved by a single trace of civilized life. Here and there, on crags more than usually steep, will stand a hill fort, once the scene of border hopes and jealousies, but now a mass of dismantled ruins deepening the original solitude of the place. Occasionally the hills subside into undulating knolls, scarcely to be distinguished from the level of the valleys. Here the accessible character of the country has early attracted settlers, and the whole expanse teems with the fruits of human industry.

Taluka Bangáhal.

From this description of the Dhaola Dhár it will be seen that it cuts into two halves the *taluka* of Bangáhal, which, forming a portion of the Pálampur Tahsil, has already been described as the connecting link between Kángra Proper and Kulu. The northern half is called Bara Bangáhal, and is separated to the east from Kulu by the Bara Bangáhal ridge; (6) to the north from Láhul by the mid-Himalayan range; to the west from Chamba by the Manimahes range; and, by a line crossing the Rávi, from that range to the Dhaola Dhár. In Bara Bangáhal are situated the head waters of the Rávi, which is already a good-sized river where it passes into the Chamba State. Bara Bangáhal contains only one village, situated at the lowest point of the valley, some 8,500 feet above the sea, and inhabited by some forty Kanet families. More than once a number of the houses have been swept away by avalanches. On more than three sides the mountains slope steeply up from the very banks of the river, and rise into peaks of from 17,000 to over 20,000 feet in height. Near the bottom of some of the ravines there is a good deal of pine forest; higher up come long bare slopes which, when the snows are melted, afford splendid grazing for some three months for numerous flocks of sheep and goats from Mandi, Pálam and lower Bangáhal. Above these grazing grounds come glaciers, bare rocks and fields of perpetual snow. The southern half of *taluka* Bangáhal is called Chhota Bangáhal, and is divided into two parts by a branch range of over 10,000 feet in height thrown out to the south by the Dhaola Dhár. This is the range which runs above Bír and Komandh, and by Fatákál to Mandi. The country to the east of this range is known as Kodh Sowár, or Andarla and Báhirla Garh, and contains the head waters of the Ul River. Some eighteen or nineteen small villages, inhabited solely by Kanets and Dágís, are scattered here and there

(6) The transverse range already alluded to as connecting the Dhaola Dhár with the central Himalayan range. It is some 15 miles in length and 18,000 feet in mean height.

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Taluka Bangáhal.

in the lower part of the valleys. The slope of the ground is everywhere very steep, and the general appearance of the country wild and gloomy. Considering the southern aspect of the country it is extraordinary that glaciers are found so low down and that the climate is so cold as it is. The rest of the *taluka* to the west of the range above Bír is generally known as Bír Bangáhal. It is shut in from the Kángra Valley by a range (the Paprola Dhár) low at this point, but which, after crossing the Binoa at Paprola, runs a long course in Mandi, where it acquires the name of the Sikandari Dhár, and attains a considerable elevation. Bír Bangáhal is one of the prettiest parts of the District, but, though it has some character of its own, it is in all respects too like the rest of the country along the foot of the Dhaola Dhár to require a separate description; the same may be said of its population, in which there is only a small admixture of Kanets and Dágís.

Heights of principal peaks and selected stations.

The following list of the heights in feet above sea-level was obtained by Mr. Barnes from the Trigonometrical Survey Office in 1850, *viz.* :—

MEMO. OF TRIGONOMETRICAL HEIGHTS IN KANGRA, MANDI AND KULU TAKEN FROM THE GREAT TRIGONOMETRICAL SURVEY.

Places and points intersected.	Trigonometrical heights.	District.
	Above sea-level. Feet.	
Sola Singhi Fort, platform	3,821	Kángra.
Kotlehr Fort	3,538	Do.
Jawálagarh Fort, above Jawálamukhi	3,359	Do.
Kotila or Kotla Fort, Núrpur Road	2,151	Do.
Núrpur Fort, parapet wall of flag-staff	2,125	Do.
Háthi-ka-dhár, platform on summit	5,329	Do.
Táragarh Fort (top of white tower)	4,305	Chamba.
Tilokhnáth Fort, Hainklank	2,445	Kángra.
Shahpur platform, Kángra Valley...	2,438	Do.
Kaloha hill station, near high road from Amb to Kángra	3,140	Do.
Rihlu Fort	3,259	Do.
Sidhpur Tower, Haripur	2,399	Do.
Sidh (near Nádaun)	3,684	Do.
Babauri Devi, hill station, Sikandar range	6,150	Mandi.
Morári Devi, ditto ditto	6,744	Do.(7)
Fatákál, ditto near road on ridge from Kángra to Mandi.	7,184	Do.
Banga, ditto ditto ditto ...	6,600	Do.
Langot hill station, ridge above Guma Salt Mines ...	7,597	Do.
Jángartilla, hill station, a mile west of Babu-ka-jot ...	11,522	Kulu and Mandi boundary.
Háthipur old fort, same ridge	10,689	Do.
Madanpur ditto ditto	9,224	Do.
Kokán, hill station, above Kokán village	8,595	Kulu.
Phagni ditto Biaser "	12,341	Do.
Sujánpur Mousoleum, on Beás	2,022	Kángra.
Asápuri, revenue hill station, platform	4,625	Do.
Tíra, hill temple	2,545	Do.
Jawálamukhi temple	1,958	Do.
Pathiár Fort, revenue hill station, platform	4,596	Do.
Cholang-dilátu, hill station	9,321	Do.
Kandidolru, revenue hill station, platform	3,444	Do.
Bawárna bazár (flag on road through bazár)	3,273	Do.
Nagrota bazár ditto ditto	2,810	Do.
Hánsitilla, hill station	10,256	Do.
Chándarbantilla, hill station	9,062	Do.

(7) Claimed also by Suket.

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Heights of principal peaks and selected stations.

Places and points intersected.	Trigonometrical heights.	Districts.
	Above sea-level. Feet.	
Kanhyára temple	4,742	Kángra.
Jarait, revenue hill station, platform	3,850	Do.
Sakho, revenue hill station, platform	3,514	Do.
Kángra, golden temple	2,574	Do.
Kángra Fort, foot of staff	2,494	Do.
Kángra Dâk bungalow	2,580	Do.
Bhágsu Cantonment, foot of flag-staff	4,133	Do.
Bhágsu, Gurkha lines	4,000	Do.
Dharmsála Church	5,600	Do.
Dharmsála, revenue hill station, platform	9,280	Do.
Ratangárí Fort (old)	10,324	Kulu.
Debidhár old fort	9,598	Do.
Beás River, near Lambagraon	1,883	Kángra.
Baijnáth Temple, Rájgíri	3,412	Do.
Aiju Fort, highest building	4,967	Mandi.
Kamla Fort, hill temple	4,550	Do.
Chabútrahatti, on high road	3,928	Do.
Guma village, above Salt Mines	5,193	Do.
Tang hill temple (near old fort)	9,895	Do.
Shikári Debi	11,135	Do.
Mandi Temple, on Beás River	2,557	Do.
Dulchi Pass	6,743	Do.
Bubu Pass	9,480	Kulu.
Baira, hill fort	3,564	Mandi.
Sertiba, hill station	9,406	Do.
Siani, old fort	9,025	Do.
Tiani, old fort	4,149	Biláspur.
Baned Palace, Suket	3,285	Suket.
Town of Suket	3,040	Do.
Sultánpur, Diwánkhána dome	4,118	Kulu.
Deotiba, Snowy Peak	20,477	Do.
X.—Snowy Peak	15,183	Do.
B.—Snowy Peak (Gairu-ka-jot)	7,103	Kulu and Chamba boundary
V.—Snowy Peak (Thamser-ka-jot)	16,729	Do.
B.—Snowy Peak (highest of cluster near Bándla) ...	15,957	Kángra and Chamba boundary.
A.—Snowy Peak (above Rajair village)	14,176	Do.
Andrahr Pass	14,183	Kángra.

Valleys.

Of the valleys of the system, only the Jaswan Dún in Hoshiárpur has any pretensions to symmetrical arrangement. Its average width is about ten miles.[8] The next valley, though less clearly defined, is distinctly traceable from Datwál, on the borders of Kahlur, to Shahpur on the banks of the Rávi. It runs the entire length of the Kángra District, and traverses the Tahsils of Hamírpur, Dera and Núrpur. At the south-eastern extremity the valley is little more than a ravine between the ridges that environ it. The surface is extremely rugged and broken, and from point to point is scarcely five miles broad. Across the Beás, which intersects the valley at Nádaun, the space widens and below the town and fortress of Haripur expands into a noble and fertile plain, inferior only to the valleys that skirt the snowy range. Beyond Haripur the country again becomes contracted and uneven and, with few exceptions, wears the same appearance until it reaches the Rávi. The upper valleys of Kángra are worthy of the range under whose shelter they are embosomed.

(8) The width ranges from four to fifteen miles.

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Valleys.

As this gigantic chain surpasses all its fellows in sublimity and grandeur, so the Kángra basin for beauty, richness and capacity stands equally unrivalled. The length of the valley may be computed at twenty-six miles; the breadth is irregular. Towards its eastern extremity, the valley extends in one continuous slope from the base of the hills to the bed of the river Beás, a distance of twenty miles. Near the town of Kángra a series of low tertiary hills encroaches upon its limits and reduces the width to twelve miles. Higher up, in a north-westerly direction, the valley becomes still more confined and is at last terminated by a low lateral range covered with dwarf oaks, an offset from the upper hills. After a short interval continuations of the same basin again re-appear in the Native State of Chamba.

From end to end of the District the contour of the valley is pleasantly broken by transverse ridges and numerous streams which descend from the mountains above. A hundred canals, filled with clear water, intersect the area in all directions, and convey irrigation to every field. Trees and plants of opposite zones are intermingled, alpine vegetation contending for pre-eminence with the growth of the tropics. The bamboo, the *pipal* and the mango attain a luxuriance not excelled in Bengal; while pines and dwarf oaks, the cherry, the barberry and the dog-rose flourish in their immediate vicinity. Among cereal productions rice and maize alternate with wheat, linseed, and barley; and three-fifths of the soil yield double crops in the course of the year. The dwellings of the people lie sprinkled in isolated spots over the whole valley, every house encircled by a hedge of bamboos, fruit trees and other timber useful for domestic wants. Sometimes a cluster occurs of five and six houses, and here a grain-dealer's shop and extensive groves denote the head-quarters of the township. These scattered homesteads, pictures of sylvan elegance and comfort, relieve the monotonous expanse of cultivation and lend an additional charm to the landscape.

The mountains not yet described belong to a later formation. Instead of the secondary sandstone we have a clay soil and rounded pebbles mixed with conglomerate rocks. Such, for instance, are the low alluvial eminences which constitute the *talukas* of Bargiráon, Tíra, Mahal Mori, and the portion of Rájgíri south of the river Beás. An English traveller, Mr. Vigne, passing through the hills of Mahal Mori, compared them not inaptly to an agitated sea suddenly arrested and fixed into stone. The crests are like angry waves succeeding one another in tumultuous array, and assuming the most fantastic forms. Viewed from a distance, when the tops alone are visible, these hills have a bleak and barren aspect. Their sides are often bare and precipitous and the whole tract is entirely destitute of forest trees. Between these dreary hills, however, are fertile glades and hollows where cottages nestle under the hill-side and corn waves luxuriantly, protected from the winds that desolate the heights above.

The Beás is the principal river of Kángra Proper, and, with few exceptions, receives the entire drainage of its hills. It rises in the

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The Beás.

snowy mountains of Kulu, and, after traversing the native principality of Mandi, enters upon Kángra Proper at Sanghol, in *taluka* Rájgíri, on the eastern frontier. From this point the river pursues a south-westerly course, and, piercing the Jawálamukhi range of hills, descends upon the valley of Nádaun. Here the Jaswan chain obstructs its further passage to the south, and the stream trends to the north-west in a direction parallel to the strike of the hills. At Mírthal Ghát beyond Hájípur, the hills subside, and the liberated river, sweeping round their base, flows in an uninterrupted line towards the plains and the sea. The direct distance from Sanghol to Mírthal is about 65 miles, and the meandering line of the river about 130 miles. From Sanghol to Reh, in the Núrpur Tahsil, the river generally maintains one channel. Below this point it divides into three branches, but shortly after passing Mírthal is again re-united into one stream. The elevation of the bed of the Beás at Sanghol is 1,920 feet and at Mírthal about 1,000 feet, which gives an average fall of seven feet to every mile of its course.

The river is at its lowest during the winter months of December, January and February. During this season, the water is clear and transparent, and murmurs gently over stony rapids, or reposes in deep lagoons. After February the current gradually increases in depth and velocity, as the snows begin to yield before the heats of approaching summer, and the water becomes daily more discoloured and the stream more rapid until the periodical rains commence. During July and August the floods are at their height. The broad stony bed of the river is then a sheet of water; every rock and island is temporarily submerged, and the distinctions of reach and rapid are lost in one hoarse, turbid and impetuous current. The banks of the river are generally abrupt; there is some cultivation below Dera; further down below Sathána the hills lose themselves in the plain, the country becomes more open, and the stream spreads through a level country. The river's bed is for the most part rocky, and during the flood season huge boulders and masses of rock become displaced, and are carried down by the force of the current. There are a few islands in different parts of the river, but they are too small to be brought under cultivation. During the winter months the river becomes fordable, particularly in places where the stream is divided into two or more channels. At all other times the tortuous course of the river, the uncertainty and narrowness of the main channel, the force of the current and the number of rapids render the river extremely dangerous to boats, and it is not navigable except for ten or fifteen miles before it leaves the District. During the winter months, however, a small fishing punt can go with safety the whole way down the river from Nádaun with the exception of one or two rapids.

There are ferries at intervals where boats ply with safety all the year round. A bridge has been built at Mandi, the head-quarters of the Mandi State, 2,557 feet above the sea. The highest point on the river where a ferry boat is used is Sanghol below the town of Mandi where Kángra Proper begins. From Sanghol to

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Mírthal there are thirteen ferries, chiefly opposite large towns or on high roads.

The most important of these ferries are at Tíra Sujánpur, Nádaun, Chamba, Dáda Siba, Re, and Riáli. A list showing distances is given in the margin. At the Tíra ferry, communication by boat is suspended during the height of the rains, owing to the dangerous velocity of the current and the rocky character of the channel.(9)

Ferries.	Distance in miles.
Hársi	...
Sujánpur	11
Nádaun	14
Chamba	6
Dera Gopipur	5
Dáda Siba	11
Narihana	4
Duhak	4
Talwara	11
Re	4
Riáli	4
Bhogarwan	6
Surarwán	5

There is a bridge of boats at Dera, on the Hoshiárpur and Kángra road. It is open between October and May, but dismantled during the four months of the flood season.

Above and between these ferries there are numerous petty crossings where travellers and goods are carried over on *daráís* or inflated skins. The people who work these skins are Hindús of low caste, but bold and skilful in their calling. They will launch out in the heaviest floods, when a boat would be utterly unmanageable. The plier balances himself with his belly resting across the skin, the hands in front, and the legs unencumbered hanging on the other side. In his right hand he carries a small paddle, and his legs are worked in unison with the movements of the hand. The traveller sits astride on the skin, inclining himself forward over the balanced body of the conductor. Sometimes another *daráí* will accompany for safety, and carry the traveller's load. In violent floods, when the waves are high, accidents sometimes occur; the skin comes in contact with a wave, and the shock unseats the inexperienced wayfarer. But the plier and his skin seldom part company, and are almost certain to come to shore. These skins are not sewn. The animal is eviscerated through a cut made in the hind leg. The skin is then turned inside out, filled with air and tied tightly with string. Hindús not only cross on these *daráís* but have no objection to carrying their food on them. The water of the Beás is not extensively used for irrigation, the confined nature of the stream and the abruptness of the banks making such use of its water impossible. Below Dera there are a few irrigation channels deriving their supply from the river.

Tributaries of the Beás.

The principal tributaries of the Beás during its course through Kángra Proper descend from the lofty range which divides the District from Chamba. The first of these is the Binoa, which rises in the hills above Baijnáth, a celebrated hill shrine, and after receiving the Awa, a snow-born stream, and two or three minor affluents, joins the Beás above Sanghol. This river is remarkable as the boundary during the lower part of its course between Mandi and Kángra. Next comes the Nigal, a stream which discharges itself

(9) The right to take tolls at each of these ferries is auctioned every year; in 1903 the total sum realised by the auctions was Rs. 16,023.

into the main artery opposite Tíra Sujánpur. Then succeed the Bán Ganga, running under the walls of Kángra, and the Gaj, memorable as the route by which a siege train of artillery in 1846 attained the upper valleys; the Dehr, which flows past the fortress of Kotla, is a tributary of the Gaj; lastly comes the Chaki, which now forms the boundary of the District, separating it from Gurdáspur. All these rivers have their source in the snowy range. These are the principal feeders which enter on the right bank of the river. Each of them before reaching the Beás is swelled by the accession of many petty rivulets, and is the centre in itself of a separate system of drainage. On the left bank, the tributaries are few and unimportant. Two streams, the Kunah and the Mán, join the Beás near Nádaun, and another, the western Sohán, mingles its waters near Tilwára. These are the only perennial streams, and the volume of them all would not equal the smallest of the northern affluents.

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Tributaries of the Beás.

The northern tributaries on their course to the Beás, and the smaller streams which flow into them are all available for the purposes of irrigation. The Awa and Nigal are proverbially the life-blood of the Pálam Valley. The Bán Ganga and the Gaj do double duty, and, after irrigating the upper valleys of Kángra and Rihlu, descend to fertilize the level expanse beneath Harípur called the Hal Dún. The Dehr and the Chaki each according to its extent, diffuse abundance along their banks. The Mán and Kunah run in deep channels and yield no water for purposes of irrigation. These streams become angry and dangerous torrents in the rains. Those that rise in the snowy range remain surcharged for days and utterly impassable. At all times during this season the passage is one of difficulty and hazard, particularly in the upper part of the river's course; the bed of the stream is choked with boulders thrown off from the mountains above, and the fall is so rapid that few can stem with safety the velocity of the current. The footing once lost is never recovered, and the unfortunate traveller is whirled to his fate against the rocks below. Lower down, when boulders cease and the streams run smooth, inflated skins are used for crossing.

Geology.

On the Geology of the District, Mr. H. H. Hayden writes:—

All three facies of the stratified rocks of the Himalayas are represented in the Geology of this District. To the north in Spiti, the Tibetan zone is represented by a series of beds extending in age from Cambrian to cretaceous; this is separated from the central zone by the granite range between Spiti and Kulu. The rocks of the central zone consist of slates, conglomerate and limestone, representing the infra-Blaini and overlying systems of the Simla area. Still further to the south the third or Sub-Himalayan zone consists of shales and sandstones (Sirmúr series) of lower tertiary age and sandstones and conglomerates belonging to the upper tertiary Siwálik series. The slate or quartz-mica-schist of the central zone is fissile and of considerable value for roofing purposes, and is quarried at and round Kaniara. Gypsum occurs in large quantity in lower Spiti.[10]

[10] See provincial article on the geology of the Punjab; also Medlicott; on the Sub-Himalayan ranges between the Ganges and Rávi. Memorandum G. S. I., III, Part 2. Stoliczk, Sections across the N.-W. Himalayas. Memorandum G. S. I., V, Part I. Hayden's Geology of Spiti. Memorandum G. S. I., XXXVI, Part I.

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The following account of the Fauna of the District has been very kindly contributed by General Osborn:—

Feræ Naturæ: Sport.

The arrangement of the beasts and birds included in this list is carried out more in accordance with the general interest they create, than with the rigid classification of the naturalist, though the latter point has not altogether been lost sight of.

Felidæ.

To begin with the Felidæ, the first member of this family to be dealt with is the tiger (Felis Tigris). A wandering tiger will visit the District occasionally, but tigers, in these days, cannot be said to be indigenous to these hills and jungles. Individual tigers, straying up from the low countries beyond the Sutlej, establish themselves now and then in some quiet neighbourhood, and spread terror among the villages around. The panther (Felis Pardus) is very common, though too vigilant to be frequently met with by sportsmen. Panthers are very destructive to the flocks of sheep and goats which pasture on the hill-sides and will carry off a dog from the road or even the verandah of a bungalow. Men and women, when wandering in the jungles have sometimes been killed by these beasts. There is no doubt that a panther now and then becomes a man-eater, he is then very dangerous to wood-cutters, and others who range the hills and forests and has been known to carry off villagers from their houses at night. Such an animal is believed by the natives to be the embodied spirit of some human monster, and is spoken of as a *Virt*. When wounded, the panther is certainly dangerous, though if driven he will prefer if possible to slip away without an encounter. Villagers kill many panthers, generally by concealing themselves near a kill, when, at short range, their old guns are effective enough.[11]

A rare species of leopard (Felis Uncia), the ounce, or snow leopard of sportsmen, rather smaller than the common one, is found throughout the Himalayan ranges, though never very much below the snows, at elevations varying with the season, from 9,000 feet to 18,000 feet. It is said to be more common in Láhul and Spiti.

The other true members of the Felidæ found in the Kángra District are the leopard cat (Felis Bengalensis), a beautiful little cat, very destructive to game birds, especially to the young of pheasants and *chikor*. It is not very partial to the vicinity of villages and houses, preferring the rocks, woods and forest. Lastly there is the common jungle cat (Felis Chaus) which, unlike the leopard cat, is frequently found near villages, where even in the daytime it is most destructive to poultry. Melanoid specimens of this cat have been found. As this cat is related to the lynxes, and in fact may be called a lynx cat, it is well to mention here the red lynx (Felis Caracal), a rare animal in the Punjab, which however has been seen in the Kángra District.

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(11) Rewards are offered by Government for the destruction of tigers, panthers, bears, hyenas, and wolves. Between 1897 and 1901 rewards were given for the destruction of 797 bears, 478 leopards, 16 wolves, and 2,669 snakes, besides 17 mad dogs and 13 mad jackals—at a total cost of Rs. 8,813.

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Hyenidæ. Viverridæ.

The hyena being placed by naturalists next to and before the civets, may be mentioned here as being common in the low parts of the District.

The Viverridæ or civet family is represented in this district in the low hills and jungles by the common musang (Paradoxurus Musanga), the Toddy cat, or tree cat of Europeans, and on the high ranges of mountains, especially in the Kulu country, by the hill musang (Paradoxurus Grayii), known to the Kulu people by the name of *bansuka*. This latter animal keeps much to the forests and mountains, but when the fruit in the gardens and orchards is getting ripe, it is common near villages and houses where there are fruit trees, and it is most destructive to fruit of all kinds. It is also said to plunder the village bee-hives in winter.

Family Mustelidæ.

Two interesting members of the marten and weasel tribe must be mentioned. The first is the pine marten (Martes Abietum), which is found from the bank of the river Beás right up to the higher Himalayan region. This marten is destructive to game and most feathered creatures, and even the fawns of the barking deer are not safe from its attacks. The village bee-hives are often robbed by the marten cats at night, at certain times of the year, especially in winter, when other food is scarce. The second is the Himalayan weasel (Mustela Hodgsoni), a savage little animal, which small as it is will defend itself with much fierceness against a dog.

Sub-family, Lutrinæ.

There are two otters found in Kángra, the first is the common Indian otter (Lutra Nair), which occurs right up to the foot of the Himalayas and in the Sutlej and Beás rivers, but in the mountainous part of the District it is replaced by the clawless otter (Lutra Leptonyx). Their skins are valuable towards the end of winter, when the fur is thick. The common otter however has been seen at Dharmsála.

Ursidæ.

Turning now to the larger animals, of bears there are two kinds in the Kángra District. The first is the Himalayan brown bear (Ursus Isabellinus), which is found very high up in the Himalayas in summer close to the snow. In autumn it descends lower to feed on acorns, the tips of wild roses, walnuts, and other fruit, and berries. The second is the Himalayan black bear (Ursus Tibetanus). In summer it is found at great elevations, but towards and during autumn, it descends to five thousand feet, and lower, when other food fails. It is very destructive among flocks and herds.

Genus Canis.

The wolf (Canis Pallipes), is found in the lower parts of Kángra, but it is becoming scarce owing to constant persecution, a reward of five rupees for each wolf killed being paid by Government. In the high Himalayan region of Láhul, is found another species, the Tibetan wolf (Canis Laniger). A black variety of this wolf is sometimes found.

The Indian fox (Vulpes Bengalensis), is common in the low hills and plain country of the District, while in the foot hills and mountainous parts, that very handsome animal the mountain fox of Asia

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(Vulpes Montanus), is very numerous. All over the District, on hill, mountain and plain, the jackal abounds.

The deer tribe, Cervidæ.

In the Kángra District the members of the deer tribe are the spotted deer (Axis Maculatus), the hog deer (Axis Porcinus), and on the very high Himalayan ranges in Kulu and Láhul, the musk deer (Moschus Moschiferus). In the low hills the barking deer (Cervulus Aureus), is very common.

Suidæ.

All over the Kángra hills the wild hog (Sus Indicus), is the most numerous of all the game animals. In these hills the boars grow to a very large size and are very destructive to the crops. The following measurements have been obtained by a well-known sportsman: height at the shoulder, thirty-six inches; length from tip of nose to end of tail, six feet two inches; length of tail, one foot. There is another variety occupying the same jungles, which is only three-quarters the size of the large kind. There is no other specific difference between them. The *shikárís* of the Kángra country declare that the smaller variety of wild boar is more savage and dangerous, when wounded, than the larger kind.

Rodentia.

It is impossible in the space available to deal with such a large order as the Rodentia. There are a few members of this order, however, which must not be omitted. There are two varieties of the hare in India, Lepus Ruficondatus, and Lepus Nigricollis; the latter is never found so far north as Kángra. The porcupine (hystrix leucura) is found up to an elevation of six or seven thousand feet. The large flying squirrel (Pteromys magnificus), abounds in the pine forests of Kulu, though not often seen, as it is strictly nocturnal in its habits. Lastly in the Himalaya must be mentioned the mouse hare, a small and rat-like creature, destitute of even a rudimentary tail, very pretty and possessed of a very soft fur. It is met with at an elevation of about eleven thousand feet in upper Kulu, and continues all through Láhul and the high Himalayas.

Genus Gallinage.

A list of the antelopes and of the Himalayan animals of the sheep and goat tribe, and of the game birds found in the District is given below.

All the migratory waterfowl that visit the Punjab are found in the Kángra District. At least three kinds of wild geese, the Pink-footed Goose, the Grey Lag, and the Barheaded Goose, are met with, principally along the course of the river Beás. Teal and wild duck of many sorts are plentiful on the same river and the *jhíls* near it.

Swans occasionally visit the District, and that bird, rare to India, the Hooper Swan (Cygnus Musicus), has been seen on the river Beás, where one was shot some few years ago. This is believed to be the only Hooper Swan that has been obtained in India either by naturalists or sportsmen. More than seventy years ago one specimen was secured in Nepál by Hodgson, the Naturalist.

The Eagles, Hawks and Buzzards are well represented in the Kángra country, so are the Vultures, from the Lammergeyer to

Genus Gallinage.

the common brown Vulture, the two largest members of this family being the Great Brown Vulture (Vultur Monachus), which is rather rare, and the large Tawny Vulture (Gyps Fulvus).

It will be readily understood that a few only of the more prominent species of the beasts and birds inhabiting the Kángra District have been mentioned. The mountains, valleys, plains and the different zones of climate represented in Kángra, offer to the student of natural history in all its branches a wide field, which up to the present time has not been thoroughly explored or exhausted.

Genus Gallinage.

Fauna.

ENGLISH, SCIENTIFIC, AND LOCAL NAMES OF SOME OF THE BEASTS AND BIRDS FOUND IN THE KANGRA DISTRICT.

English Names.	Scientific Names.	Urdu Names.	Kángra Names.	Kulu Names.
Tiger ...	Felis Tigris	Sher	Mirg	Chitra.
Leopard	Felis Leopardus	......	Bagn	Baragh.
Panther	Felis Pardus	Chíta	......	...
Leopard Cat ...	Felis Bengalensis	Chitti Billi	Chitti Billi	Chitti Billi.
Wild Cat	Felis Chaus	Jangli Billi	Ban Billi	Ban Barála.
Hyena	Hyena Striata	Tarrak	Tarrak	Lagar Bagar.
Civet or Tree Cat	Paradoxurus Musanga	Mushk Billi	Tutrial	...
Hill Civet Cat	Paradoxurus Grayii	Pahari Mushk Billi	Dehan Kullu	Ban Suka.
Pine Marten ...	Martes Abietum	......	Shikra, Diklu, Khunla	Gotu.
Otter ...	Lutra Nair ...	Pani Kutta	Udar	Udar.
Red Bear	Ursus Isabellinus	Lál Bhálu	Brahbro, Bhurlen	Ratta Gai.
Black Bear	Ursus Tibetanus	Kála Bhálu	Richh	Richh, Chila Gai.
Wolf ...	Canis Pallipes	Landga	Bhagiár	...
Tibetan Wolf	Canis Laniger	Not known below Láhul	......	Chharg (Láhul).
Wild Hog	Sus Indicus	Súr	Súr ...	Súr.
Spotted Deer...	Axis Maculatus	Chítal	Chital, Bára Singha, Jhank	...
Hog Deer	Axis Porcinus	Pára	Pára Kakar	Pâra.
Barking Deer	Cervulus Aureus	Kakar	Kakar	Jangli Bakri.
Musk Deer	Moschus Mochiferus	Kastúra	Kastúra, Raunsa	Kastúra Bína.
Nilgai	Portax Pictus	Nilgai	Lilgai, Ban Gai, Roj	...
Indian Antelope	Antelope Bezoartica	Hiran	Hiran	...
Porcupine	Hystrix Leucura	Kánteka Súr	Seh ...	...
Hare ..	Lepus nigricollis	Khargosh	Seru, Pharu, Khargosh	Khargosh.
Flying Squirrel	Sciurus Magnificus	Not known	Banchiri, gharini	Ju.
Ibex ...	Capra Sibirica	Ditto	......	Tangrol.
Thar ..	Hemitragus Jemlaicus	Ditto	Karth	Karth
Serow ...	Nemorhœdus Bubalina	Ditto	Serow	Yámú.
Gural	Nemorhœdus Gooral	Ban Bakri	Ban Bakri, Píj	Ban Bakri.
Burhel	Ovis Nahura	Not known	......	Maitu (Láhul).
Argali or Ovis Ammon	Ovis Hodgsoni	Ditto	......	Nian.
Yak	......	......	......	Doukh Bauchaur (Lábul and Spiti).

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Genus Gallinage.

ENGLISH, SCIENTIFIC, AND LOCAL NAMES OF SOME OF THE BEASTS AND BIRDS FOUND IN THE KANGRA DISTRICT.

English Names.	Scientific Names.	Urdu Names.	Kángra Names.	Kulu Names.
		BIRDS.		
Common Hill partridge	Arboricola torqueolus	Piura, Kaindel, Pahári Titar	Ban Titar	...
Peacock	Pavo Cristatus	Mor; fem. Morni	Mohr; fem. Bodar	...
Jungle Fowl	Gallus Ferrugineus or G. Bankiva	Jangli Murgábi, Ban Kokra	Jangli Murga, Kúkar	...
Munál Pheasant	Lophophorus Impeyanus	Munál	Kalbut; fem. Karári	Munál; fem. Kárari
Argus Pheasant, Himalayan.	Argus Giganteus	......	Jijurána, Phúlgar	Jijurána.
Koklas Pheasant	Pucrasia Macrolopha	......	Khwáktah, Phokras, Koak	Khwáktah.
Kalij Pheasant	Euplocamus Albocristatus	Kholsar	Kholsa, Kalesha	Kholsha, Kalesha.
Cher Pheasant	Phasianus Wallichi	......	Chír Chámán	Chámán.
Himalayan Snow-cock	Tetraogallus Himalayensis	......	Gobind, Jer Munál, Lip	Jer Munál.
Snow Partridge	Lerwa Nivicola	......	Jer Titar	Jer Titar.
Chikor	Caccabis Chikor	Chikor	Chukurú	Chakurú.
Black Partridge	Francolinus Vulgaris	Kála Titar	Kála Titar	Kála Titar.
Grey Partridge	Ortygornis Pondiceriana	Titar	Kanial Titar	Chitta Titar.
Jungle Bush Quail	Perdicula Asiatica	Jangli Batér	Batoli Lowa	Batoli.
Common or Grey Quail	Coturnix Communis	Batér	Batéra	Batéra.
Woodcock	Scolopax Rusticola	......	Jalákri	Sum Kokri.
Snipe	Gallinago Cœlestis	Chaha	Chaha	Chaha.
Wild Goose	Anser Indicus	Ráj Hans	Ráj Hans, Magh, Kúnj	...
Golden Eagle	Aquila Chrysætos	......	Girja, Kwah	...
Falcon	Falco Perigrinator	Shahin	Jura	Jura.
Vulture	Gyps Bengalensis	Gyd	Gidh	...
Wild Duck, large	Anas Boschas	Drake—Nilsar Duck—Batak	Batakh	...
Do., small			Murghábi, fem. Nilsar	...
All the rest of the waterfowl are included in the name "Murghábi."				
Turtle Dove, large	Turtur Meena	Jungli Fakhtu	Kamloha	Gugti.
Do., small			Ghuggi	Ghuggi.
Blue Rock Pigeon	Columba Intermedia	Kabutar	Kabutar	Kumtur.
reen Pigeon	Crocopus Phœnicopterus	Hurrial	Kandel, Hariál	...

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Physical Aspects.
Genus Gallinage.

Several modes of catching game are practised by the natives, nets and nooses being freely used as well as the less destructive gun and hawk. Wholesale driving is also resorted to in winter when snow is on the ground, game of all kinds, especially pheasants, being driven backwards and forwards, up and down, in the soft snow until from sheer exhaustion they fall a prey to a stick or stone. Nets are also used for driving. Nooses are placed usually in gaps left in long low hedges erected for the purpose. A pheasant will always pass through such a gap rather than surmount the hedge. By these and other devices, the number of the more valuable species of game birds has been sensibly diminished.

Fisheries.

The following list of the fishes found in the District is, it is believed, an exhaustive one. It is compiled chiefly from Dr. Day's notes of his journey through the District, contained in his report on the fisheries of the Punjab, and the scientific nomenclature is derived from the same source. The list was checked on the spot, as far as possible, by Mr. Dunsford, formerly District Superintendent of Police, and the local names in some instances have been corrected:—

Order.	Family.	Scientific Names.	Local names.	English name (when known).	REMARKS.
Physostomi	Siluridæ ...	Macrones aor ...	Singoa ...	...	Small.
		" tengara ..	Karál ...	Tingra ...	Do.
		Pseudeutropius garua.	Karád ...	Bachwa ...	Up to ½ lb. Rare, only found in the Beás, below Dera.
		Callichrous Egertonii.	Pallu ...	...	Attains probably one foot in length.
		Glyptosternum striatum.	Nao ...	...	Small.
		Amblyceps mangois	Sundál ...	...	Do.
Ditto ...	Scombresocidæ.	Belone cancila ...	Sáwa ...	...	Mentioned by Dr. Day, but not now identified.
Ditto ...	Cyprinidæ (Sub-family Cobitidinæ).	Nemachilus botia...	Sundáli, Sudál.	Loach ...	Small.
	(Sub-family Cyprininæ).	" Montanus	Santál ...	Do. ...	Do.
		" Corica ...	Choldhi ...	Do. ...	Do.
		Discognathus lamta	Kurka ...	...	Do.
		Oreinus sinuatus ...	Gulguli, Sálo	...	Attains two feet in length.
		Labeo bicolor ...	Gid ...	...	Attains 5 or 6 lbs. in weight.
		Cirrhina Gohama ...	Tellari ...	...	Mentioned by Dr. Day, but not now identified.

Order.	Family.	Scientific Names.	Local names.	English name (when known).	REMARKS.
Physostomi	Cyprinidæ	Barbustor ...	Chaniara, Chatráti. Khukhiyaru	Mahseer	Attains over 60 lbs. in the Beás, also found in some of the large streams which flow into the Beás.
		" Sarana ...	Karáti ...	...	Attains one foot in length.
		" Stigma ...	Pándra ...	...	Small.
		" Concomus ...	Chidhú ...	...	Do.
		" ticto ...	Chidhá Pándra.	...	Very small; attains 4 inches in length.
		Rasbora daniconius	Rankali ...	...	Small.
		Aspidoparia morar	Chelwa ...	...	Do.
		Barillius cocsa ...	Pakwari, Kannal.	...	Do.
		" piscatorius	Charl, Lohari	..	Do.
		" baccaila ...	Charl ...	..	Do.
		" bendelisis	Pakwari ...	...	Not mentioned by Dr. Day, but recently identified. Small.
		Danio devario ...	Mále ...	Murrel ...	Small.
Acanthopterygii.	Ophiocephalidæ.	Ophiocephalus punctatus.	Daola ...	Murrel ...	Attains 10 lbs. weight in the Beás.
		Ditto gachua	Daola, Saoli	" ...	Small.
	Khynchobdellidæ.	Mastacemblus armatus.	God ...	Eel ...	Attains 2½ or 3 lbs. in weight.

The supply of fish in all the rivers and streams in the District is still fairly abundant, though that of the larger species has perceptibly diminished of late years, owing to (1) continuous netting with no close time, (2) poisoning, (3) fixed engines of destruction. The smaller species are evidently exceedingly prolific in those streams which are too small to admit of the permanent predatory sorts, since in such streams they are very plentiful, in spite of the facilities, of which advantage is freely taken almost from their sources to their junction with the Beás, for incessant netting at all times and seasons. The following details regarding the various methods of taking fish may be of interest :—

1. *Netting.*—The nets used may be classed under four different heads, *viz.*, casting nets, drag-nets, fixed nets and hand-nets. *Casting-nets* are of three sorts as follows :—

(*a*) *Jallu, dobáju, saora.*—These are different local names for a small net with meshes of ½ to ¾ of an inch. The diameter of the net when extended by casting is 3 to 3½ feet. In using it the fisherman wades into shallow water and throws the net some five or six feet

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away from him. Only small fish are taken by this method, and the fry of the larger species are seldom taken.

(*b*) *Jál.*—This net is used in exactly the same way as the *dobáju*, but is slightly larger, each side of the mesh being about one inch long, and the diameter after casting, about 6 feet.

(*c*) *Palka.*—Meshes $1\frac{1}{4}$ to $1\frac{1}{2}$ inch, used similarly to the above, but larger. The use of this net is confined to the Nigal and Binoa streams, in the Pálampur Tahsil.

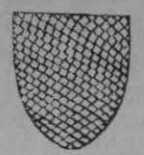
The drag-net is exceedingly destructive in its results, among the larger species of fish. It is fortunately not used with anything like the same frequency as casting nets, and its use is also limited to the dry seasons when the water in the more important affluents of the Beás is running low and fine. It is often employed on the Beás itself below Sithána in shallow pools, and where the river breaks up into separate channels. A stake net is fixed across the shallow at the tail of the pool, and a drag-net brought gradually down the pool from above by a line of men, swimming, diving, working *sarnais*, and doing all they can to drive the fish before them. This form of fishing is known to the local *mallahs* as *kurg*, and is very destructive though not to the same extent as in the smaller streams. The method of drawing the upper net down stream is simple, yet ingenious. If the upper or floating edge of the net were drawn the lower edge would be liable to catch on the uneven surface of the bed of the pool, or to contract and thereby allow of the escape of fish at the sides. The bottom of the net is therefore gradually advanced by divers who move the weights forward in a straight line. The sides of the meshes of this net are 3 inches long, and the small fry as well as fish up to 2 or 3 lbs. in weight can escape, but every fish in the pool of any size is inevitably captured. The local name of this description of net is *pigha* or *mahánjál.*

The fixed net (local name *nilotu* or *narhiwála*) is smaller than the drag-net, each side of the mesh being 2 inches long. This net is fixed across pools in certain places which the fisherman knows by experience to be the favourite resort of fish. The net is placed at night, the bottom resting on the bed of the pool and the upper edge on the surface, and is removed in the morning. Fish leaving their strongholds, or returning to them, during the night, are frequently caught by the head. This method is employed in places where the fish run up to 7 or 8 lbs.

Hand-nets.—There are two species of hand-nets differing only in size, one of which is the *kochbi*, the other the *saggan*, the latter being slightly the larger. The *kochbi* is a bag-net, circular in form, about 3 feet in diameter and the same in depth, with a bamboo handle about 3 feet long. The *saggan* has a deeper pocket, a greater diameter, and slightly longer handle, and is either circular or triangular in form. These nets are generally used during a sudden flood when they are pushed into holes and corners to take small fish which the force of the stream has driven to take shelter in eddies and backwaters close to the bank.

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Fixed engines of destruction.—Fixed engines are of two sorts, the *urli* and the *chip*. The *urli* is a conical shaped contrivance of basket-work. It varies in depth from 4 to 6 feet the mouth being at the broader end. A dam is made across a stream, with one aperture into which is fitted the mouth of the *urli* on the downstream side. The narrow end is sunk in the stream. All fish dropping down the stream must necessarily be carried into the *urli*. The force of the stream pouring into it prevents them from escaping. This is used for taking fish of 3 lbs. and under. It destroys quantities of small fry. The *chip* is an open work platform made of bamboo or wood, and is used under a fall at the end of a channel either natural or artificial.(12) The *chip* is placed slightly below the fall immediately underneath it and on a downward slope towards it. The perpendicular interval between the fall and the *chip* is closed in with bamboo work. The whole of the fish dropping down the channel must pass on to the *chip*. The water and the small fish escape through the apertures into the stream below. The large fish are retained. The slope of the platform prevents them from getting over the upper end, and the interval between the lower end and the fall, as well as the force of the water coming over the fall, prevents them from jumping back into the channel and escaping upstream. This method is generally used when the streams have been swollen by heavy rain. Large fish then run far up the affluents of the Beás to spawn. On dropping back after spawning, or when alarmed by the falling of the stream after a flood, they frequently find themselves in the channel ending in the *chip*. Large spawning or spent fish are frequently thus taken.



Poisoning.—During the dry season, *i.e.*, from the cessation of the rains in one year until their commencement in the following year, a system of poisoning is practised in pools and above dams, which is most wholesale in its destructive effects. The following ingredients are used:—(1) Lime; (2) the juice of the *thohar*, also called *chhui*. The *thohar* is the *Euphorbia Rogleana* of science. (See Stewarts' "Punjab Plants," page 194, and Dr. Watt's "Economic Products of India," page 299); (3) *tirmal* seeds, pounded, *Xanthoxylum alatum*. (See Stewarts' "Punjab Plants," page 39); (4) *chila* seeds, pounded, *Casearia tomentosa*. (See Stewarts' "Punjab Plants," page 44). These four ingredients are mixed (the mixture being called *mohan*), thrown into pools and there stirred up and made to mix with the water by men swimming in the pool on inflated hides, and stirring the water with paddles, bamboos, &c. The water becomes clouded and of a milky appearance and the effects of the poison are felt as far as the discoloration reaches. About an hour (or less) after the poison is thrown in, the fish come to the surface stupified or dead, and are removed in quantities. No bad effects are produced by eating them. The whole of the fish, in a pool, large and small, are thus destroyed. The poison has

(12) Rights to erect these *chips* were recorded at Settlement.

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a comparatively trifling effect on the water below the pool, as every pool invariably ends in a rapid which carries off the discolored water before it has time to effect much harm in its more diluted state. Another method of destruction, not coming under any of the above heads, is also practised, *viz.*, the turning off of water from channels feeding the water-mills found at short intervals along every major affluent of the Beás and many of the minor ones, and at longer intervals on the Beás also. When the water is run off, quantities of small fish are taken from the dry channel. Dynamiting has found its way to Kulu but a fortunate accident, in which a man killed himself, may check the popularity of the practice. Hook-fishing is occasionally practised, but in the absence of any but the coarsest apparatus, is not very successful. Of the above mentioned methods the drag-net, the *urli*, the *chip* and poisoning, are by far the most destructive, and the first and last named have undoubtedly caused a perceptible diminution in a constant and cheap food supply for the people. The very large majority of the population of the District is fish-eating, and it is regrettable that no legalised system of wholesome restriction exists, whereby the fish supply might be increased and a source of Government revenue created, without hardship or loss to the professional fisherman or the consumer. Under the authority of special legislation a simple system of regulating fisheries could be imposed profitable to the Government and to the people alike. At present the diminution in the fish supply is chiefly observable in the affluents of the Beás, but as these are freely used by spawning fish ascending them at certain times, it is only a question of time for it to become perceptible in the larger river also.

Note.—Since these notes were written, a Fisheries Act has been introduced in the Punjab by which the use of dynamite, and poison, has been prohibited. The rules under this Act, however, prohibiting the use of fixed engines of destruction and regulating the size of meshes of nets cannot be applied to this District, because the waters in which such engines and nets are used are private waters.

Breeding times of fish.—The consensus of opinion among native fishermen as regards breeding times is, that the general spawning season is during the months immediately preceding the rains. This is in some degree supported by the fact that in deep pools in the smaller rivers fair sized fish have been taken heavy in spawn, from April to the end of June. The theory is, however, inconsistent with the first principles of self-protective instinct common to all animal life. It is a well-known and established fact, in India as well as in Europe, that spawning fish always seek quiet corners and shallow waters for depositing their spawn and for the protection thereof, from the predatory inclinations of their own species. These desirable places they can only find in the affluents of the main river, but for larger fish to ascend these affluents when the water is low and bright would be courting self-destruction as well as against their own instincts. It is perhaps more probable that fish which grow to fair size in the pools of the smaller rivers, or which have ascended when these rivers were full and have delayed in descending until they are forced to remain, for a season at least, in the deep pools of those rivers, spawn a little earlier than those in big rivers, and that

the latter ascend for spawning purposes when the floods, attendant on the rainy season, render the shallows and rapids passable for creatures of their size.

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CLIMATE AND RAINFALL.

The mean temperature of the town of Kángra was quoted by Mr. Lyall from Messrs. Schlagintweit's tables as shown in the margin.

MEAN TEMPERATURE OF THE TOWN OF KANGRA.

WINTER.	SPRING.	SUMMER.	AUTUMN.	YEAR.
December. January. February.	March. April. May.	June. July. August.	September. October. November.	
52·9	70·0	80·0	67·7	67·6

The mean temperature of inhabited parts of the slopes of the Dhaola Dhár, or Chamba range, is probably some eight degrees lower than this, and that of the southern portion of Kángra Proper is much higher.

Rainfall, temperature and climate.

The rainfall varies remarkably in different parts of the District. The average annual fall exceeds 70 inches; along the side of the Dhaola Dhár it amounts to over 100; while ten miles off it falls to about 70, and in the southern parts to about 50. Bara Bangáhal, which is on the north side of the Dhaola Dhár, has a climate of its own. The clouds exhaust themselves on the south side of the great range; and two or three weeks of mist and drizzle is all that is felt there of the monsoon.

Public health.

The endemic diseases of the District are fevers (malarial) and goitre. Fevers are mainly attributable to the very extensive rice cultivation, by which the whole valley is converted into a vast swamp. While this state of things remains, no improvement in the general health of the population is possible. This condition is purely artificial, as the natural drainage of the valley is perfect; but to drain the rice-fields would be to put a stop to the cultivation of that grain; it is not therefore likely to be carried out. The fever months are April, September, October and November. During the rainy season, while the temperature is equable, there is but little sickness; but when the nights begin to be chilly, and the effect of the dampness is intensified by cold winds from the hills, the whole population is struck down at once. 1896 was an exceptionally bad year for fever, there being over 22,000 deaths from this cause. Goitre prevails extensively throughout the whole of the District, but more especially at the base of the higher hills on the north; it is equally prevalent among males and females, especially among the Ghiraths and other low castes. Syphilis is unusually prevalent in the District, more specially in Kulu and in the Municipal towns and their neighbourhood, the principal cause doubtless being the practice of polyandry amounting almost to promiscuity which is very common among the people; their very dirty habits of living also tend to aggravate the disease. Leprosy prevails to a very considerable extent, the numbers according

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to the census of 1881 being 828, and those of the census of 1901, 732. Cholera is an occasional visitant. There were over 5,000 deaths from cholera in 1892. Scurvy is no longer prevalent.

The Deputy Commissioner wrote as follows in 1881 in his Census Report for the District:—

"The tribes, such as Gaddís and Ráthís, inhabiting the hilly portion of the District are much more long-lived than the Ghiraths, Kolís, &c., of the valleys. Certainly the former are more robust, and contain more grey-beards. This is doubtless due to the bracing climate and vigorous exercise enjoyed by the former. The valleys are very pestilential in the hot weather; and the miasmarising from extensive rice cultivation cannot but be more or less fatal in its effects."

Eye diseases are not common in this District as compared with the plains.

Section B.—History.

Early history.

The antiquities of the Kángra District are discussed by General Cunningham in his *Ancient Geography of India*, pp. 143-4, and in his *Archæological Survey Reports*, V. 145 to 152, 155 to 184, XIV. 135 to 139. The following pages refer to Kángra Proper. The history of Kulu, Láhul, and Spiti will be found in Parts II, III and IV.

Katoch dynasties.

Until the early years of the present century the greater part of Kángra Proper was parcelled out among Rájpút princes belonging to a family known by the generic name of Katoch, which trace back an unbroken chain of descent to the period of the Great War, fifteen centuries before the Christian era. The original capital of the Katoch dynasty was at Jullundur in the plains; and the little that is known of its origin and early history has been stated in the Gazetteer of the Jullundur District. The later history of the family belongs peculiarly to this District, though it is not known at what time the restriction of the kingdom of Jullundur to the hills took place. It is a popular saying that between the Sutlej and the Chenáb there are twenty-two principalities, eleven on either side of the Rávi. Mr. Barnes gives the eleven cis-Rávi principalities as follows(13):—

Chamba.	Jaswán.	Bangáhal.
Núrpur.	Suket.	Datárpur.
Síba.	Mandi.	Kángra.
Goler.	Kulu.	

This cluster of States is termed the Jullundur Circle, in distinction from the eleven States beyond the Rávi, which are designated Dogra. Of these States those of Núrpur, Síba, Goler, Bangáhal and Kángra fall geographically within the present boundaries of Kángra Proper. The States of Kángra, Jaswán, Haripur, Síba and Datárpur were sub-divisions of the Katoch Kingdom, and

(13) General Cunningham (Anc. Geog., p. 135) enumerating the States attached to the "Eastern or Jullundur Division of the Alpine Punjab," omits Bangáhal, and inserts the names of Kotla and Kutlehr, in other respects the two lists correspond.

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History.
Katoch dynasties.

were ruled by scions of the Katoch family; thus, though the territories of Datárpur and Jaswán belong geographically to the District of Hoshiárpur, their history is too intimately connected with that of the Kángra families to be conveniently separated. Amongst the northern assemblage of kings Kángra, the first, the oldest and the most extensive is the acknowledged head, as Jammu is considered paramount among the dominions across the river. According to the local legend, the Katoch family, as the house of Kángra is designated, is not of human origin. The first Rája sprang to life in full proportions, like Minerva from the brain of Jove, created from the perspiration off the brow of the goddess enshrined at Kángra. His name was "Bhúm Chand," the progenitor of a line of 500 kings, whose names are recorded in elaborate lists. The ancient name of his kingdom was "Trigart," being an evident attempt to identify the dynasty with the princes of "Trigarta," mentioned in the Mahábhárat.

Boastful and illusory as the local accounts are, there is no reason to question the extreme antiquity of the Katoch monarchy. The "mountain kings" on the north of the Punjab are referred to by the Greek historians of Alexander's expedition more than 300 years before the Christian era: and Ferishta, in his introductory chapter, narrating the exploits of a former king of Kanauj(14) who overran the hills from Kumáon to Kashmír, subduing 500 petty chiefs, distinctly alludes to the Rája of Nagarkot or Kot Kángra. The time when this conqueror flourished is within the limits of authenticated history, and about the 20th Sambat of Vikramajít, or 1900 years ago. The ancient origin of the family is still further corroborated by the number of its branches and the extent of country over which it has spread. Throughout the lower hills, from the Sutlej to the Rávi, there is scarcely a clan of any mark that does not trace its pedigree to the Katoch stock. Four independent principalities—Jaswán, Haripur, Síba and Datárpur,—have been founded by members from the parent house. The fraternity of Laddú Rájpúts, with their seven *ráos*, or chiefs, who occupy the Jaswán Valley between Una and Rupar, claim to be descended from the same source. The powerful colony of Indauria Rájpúts at the other extremity of the District boast that their ancestor was an emigrant Katoch. But who was the original founder; whence he came; how many centuries ago; by what means his dominion was acquired and consolidated—are questions which can never be solved, since their solution is lost in the obscurity of time. The infancy of the State and its gradual development are matters beyond even the reach of conjecture, and the earliest traditions extant refer to the Katoch monarchy as a power which had already attained the vigour of maturity.

It appears that in the seventh century, and probably thenceforward down to the first Muhammadan invasion, the Katoch

(14) Ramdeo. He defeated the Rája of Kumáon, took his daughter in marriage and then ravaged the Nagarkot country until he came to Sankot Pindi when he desisted on account of the sanctity of a temple of Durgá, near Nagarkot.

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kingdom comprised not only all the low hills between the Rávi and the Sutlej, but also the plain country of the Jullundur Doáb, and some hill and plain country beyond the Sutlej to the west and south of Simla. The hilly portion of this great kingdom was, without doubt, portioned out among subordinate chiefs or princes, of whom some of the strongest became independent when the Katoch kings lost their prestige, and were driven into the hills by the Muhammadans. Probably the eleven principalities of the Jullundur Circle first took definite form about this time. At any rate it appears from Hwen Thsang's account that they had no independent existence in the seventh century. At that time from the Rávi to Simla, the low hills were a part of the kingdom of Jálandhara. In the high Himalayas to the north Chamba seems to have been in existence but to some extent dependent on Kashmír. Perhaps Chamba then comprised, besides its present territory, the whole southern slope of the Dhaola Dhár as far east as Bangáhal. There are many traditions which show that its dominion at one time extended thus far. In the high Himalayas to the north-east Hwen Thsang mentions a large kingdom called Kiulúto. This probably comprised, in addition to the country now called Kulu, Bangáhal, Saráj, Bashahr, and the mountainous parts at least of Mandi and Suket. In fact it is probable that it consisted of the country of high mountains inhabited then, as now, by the Kanets or Kolis; and that the kings were of the Suket family, or, if not, then of some family which has disappeared.

804 A. D.

According to the Baijnáth *prashastis* Lakshmanachandra was ruling as Rájanaka of Kíragráma (now Baijnáth) under Jayachandra of Jálandhara or Trigarta in Sambat 726, or year 80 of the Lokakála, and his mother was a daughter of Hridayachandra of Trigarta. Thus as early as the 9th century A. D. Kángra was ruled by a dynasty being the title of Chandra which it continued to bear till the 19th century.

The Rájas of Trigarta or Kot Kángra are thus given by Cunningham (Arch. Survey Reports, V., p. 152):—

A. D.		*A. D.*	
1315	... Jayasinha.	1570	... Jaya (*Jai Chand*).
1330	... Prithví.	1585	... Vriddhi (*Badi Chand*).
1345	... Purva.	1610	... Triloka (*Tilok Chand*).
1360	... Rúpa.	1630	... Hari (*Chand*).
1375	... Sringára.	1650	... Chandrabhán.
1390	... Megha.	1670	... Vijáya Rama.
1405	... Hari.	1687	... Bhíma.
1420	... Karmma.(15)	1697	... Alama.
1435	... Sansára.	1700	... Hamíra.
1450	... Devángga.	1747	... Abhaya.
1465	... Narendra.	1761	... Ghamanda.
1480	... Suvíra.	1773	... Tega.
1495	... Prayága.	1776	... Sansára (*Sansár Chand*).
1510	... Ráma.	1823	... Aviruddha.
1528	.. Dharma (*Dharm Chand*).	1829	... Ranavíra.
1563	... Mánikya.		

(15) But according to the Kángra Jawálámukhi *prashasti*: Samsárachandra succeeded his father Karmachandra in the year 5 of the Lokakála, *i.e.*, in 1430 A. D.—Epigraphia Indica I., p. 191.

It is impossible to give, with any degree of accuracy, the date at which the first division of the Katoch kingdom took place. All that can be said with certainty is, that the breaking up of the once powerful kingdom of Jálandhara must have been later than the seventh century of our era, at which epoch we know, from the account given by the Chinese pilgrim Hwen Thsang, that it was yet undivided.[16] The first branch thrown off would appear to have been Jaswán. "Many centuries ago," writes Mr. Barnes, "so long ago that all consanguinity has ceased, and intermarriages take place even among a people to whom marriage with blood relations is a heinous crime, a member of the Katoch family severed himself from Kángra and set up an independent State in Jaswán." After Jaswán, the next separation was that of Goler or Haripur. This event Mr. Barnes would appear to place in the thirteenth century of our era.[17] The seceding prince was Hari Chand, ancestor in the twenty-sixth degree of the last Rája of Goler. The story of the separation is characteristic of the family legends, and is thus related by Mr. Barnes :--

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Jaswán, Goler.

"Hari Chand, the Rája of Kángra, was hunting in the neighbourhood of Harsar, a village of Goler, still famous for its extensive woods stocked with various kinds of game. By some mishap, he fell into a well, unobserved by his companions. After a long but fruitless search the party returned to Kángra, fully impressed with the belief that the king had fallen a victim to some beast of prey. His loss was mourned as one who was dead. The funeral rites were completed, and his brother Karam Chand ascended the throne amidst the congratulations of the country. Meanwhile Hari Chand was still alive; and after the lapse of several days—the legend says twenty-two (an evident exaggeration)—his presence in the well was discovered by some shepherds who managed to extricate him. His position was embarrassing. His name had been effaced from the rolls of the living, and another ruled in his stead. A return to Kángra would cause obvious confusion, so he wisely resolved not to attempt the recovery of his birth-right, but selecting a spot on the banks of the Ban Ganga opposite the district capital of Goler, he built the town and fortress of Haripur, called after himself, and thenceforward the head-quarters of a separate principality. Thus the elder brother reigned at Haripur over much smaller territory, and the younger brother sat, by an accident, on the hereditary throne of the Katochs. But to this day Goler (as the Haripur country is usually called) takes precedence of Kángra. Goler is the senior branch, the head of the house, and on any occasion when etiquette is observed, the first place is unanimously conceded to Goler."

The territories ruled over by Hari Chand correspond with the existing *pargana* of Haripur, if Datárpur be added and Tappa Gangot excluded. The States of Síba and Datárpur are said to have been formed by secession from that of Goler. Síba became independent under Síbaru or Síbar Chand, a younger brother of the fourth in descent from Hari Chand. His dominions correspond precisely with the present Síba *taluka*. An account of the establishment of Katoch power in Datárpur has been given in the Gazetteer of Hoshiárpur. It took place, according to Mr. Roe, the Settlement Officer

Síba.

(16) See Gazetteer of Jullundur.

(17) "About 600 years ago."

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of the District, in the fifteenth century.[18] Mr. Barnes speaks doubtfully whether Datárpur was an off-shoot from Síba, or was simultaneously established with it. Mr. Roe's date would place the event much later than the secession of Síba which took place in the fourth generation, certainly not more than 80 years after Hari Chand. The date, however, is unimportant.

Núrpur.

Reference must now be made to the States of Núrpur, Kotlehr, and Bangáhal. The original founder of the Núrpur principality was a Túnwar Rájpút, named Jet Pál, Pathán, or Pathánia, also called Rána Bhet, an immigrant from Delhi, who is said to have established himself at Pathánkot in the Gurdáspur District about 700 years ago.[19] Subsequently the family removed to the hills, and under Rája Basu, Núrpur, hitherto called Daemari, or Dahmála,[20] became its capital. The new name of Núrpur was given in honor of Núr Jahán, the celebrated queen of the Emperor Jahángír.[21] Between Rána Bhet and the last representative of the family thirty generations elapsed. The boundaries of the principality, after its confinement to the hills, coincided almost exactly with the present Núrpur Tahsil, with the addition of the *talukas* of Shahpur and Kandi now attached to the District of Gurdáspur, and of a small tract beyond the Rávi which passed to Jammu by exchange.

Kotlehr.

Kotlehr, commonly known as Chauki Kotlehr, was a small principality established forty generations back, in a valley of the first range of hills separating Kángra from Hoshiárpur, by a Brahman, an emigrant from Sambhal near Morádabad. Since its acquisition of temporal power, the family has been considered Rájpút.[22] It was the smallest of all the cis-Sutlej hill kingdoms. With regard to

Bangáhal.

Bangáhal, Mr. Barnes merely notes that it is "extinct." Mr. Lyall supposed it to have been originally included in the State of Kulu. A claim has been made by a local notable that he is descended from the Pál line of Rájas that once ruled in Bangáhal, but whether this claim is correct or not, the family has ceased for many generations to have any importance.

Muhammadan period.

It is probable that the advent of Muhammadan rule found Kángra independent of allegiance to any paramount power; nor was it until more than five centuries had elapsed since the first Muhammadan invasion of India, that the Imperial power of Delhi was finally established in the hills. Twice, however, if not more often in the interval, the country was invaded. As early as A. D. 1009

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(18) "Four hundred years ago."

(19) Mr. Barnes derives the family name Pathánia from the town Pathánkot. More probably the name of the town is derived from that of the family. The name has nothing in common with the Muhammadan Patháns or Afghána. See Cunningham's *Anc. Geog.*, p. 144.

(20) "The Tammery of the old travellers." Cunningham's *Anc. Geog.*, p. 134. The Rájás of Núrpur are generally called in Muhammadan history "*zamíndárs* of Máu and Paithan." Máu was destroyed by Sháhjahán. For a detailed account see the "Rájás of Núrpur" by H. Blochmann in the Indian Antiquary for 1872, 1, p. 264. The account was apparently never completed. *Cf.* also Journal Asiatic Society, Bengal, 1875, p. 193.

(21) Another tradition derives it from the emperor's own name Núr-ud-dín.

(22) Barnes.

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the attention of Sultán Mahmúd of Ghazni was attracted by the riches and reputation of the Nagarkot (Kángra) temple. Having defeated the combined forces of the Hindu kings near Pesháwar, he suddenly appeared at Kángra, (11) seized the fort, and plundered the temple of incalculable wealth in gold and silver and jewels. On returning to Ghazni he probably left a garrison in occupation of the fort; but thirty-five years later, in A. D. 1044, it is stated that the Hindu princes, under the guidance of the Rája of Delhi, after a siege of four months, regained possession of the fort, and reinstated a facsimile of the idol which Mahmúd had carried away. From this time Kángra does not again find mention in general history until A. D. 1361, (12) in which year the Emperor Fíroz Tughlak marched against it. According to the Muhammadan historians the Rája wisely submitted, and was permitted to retain his dominions; but the temple was again given over to plunder and desecration, while the famous idol was despatched to Mecca, and thrown on the high road to be trodden under foot of the faithful. Twenty-eight years later (in A. D. 1388) Prince Muhammad Tughlak, when a fugitive from Delhi and in revolt against his father, found or was given a ready asylum at Kángra, where he remained in safety till called to the throne in A. D. 1390.(13)

A. D. 1398.

Taimur invaded India in 1398 and early in 1399 on his return, after defeating Ratn Sen in the Siwálik hills, marched on Nagarkot. In its neighbourhood he defeated the Hindús with great slaughter, but he does not explicitly say that he took the stronghold though he is careful to relate his capture of Jammu.(14)

A. D. 1451-89.
A. D. 1539-45.

In 1428 Jasrath, the Khokhar chief, was defeated 'near Kángra on the Biyáh' by Malik Sikandar, a general of Mubárak Sháh.(15) How far the Khokhar power extended over the Kángra hills it is impossible to say. It is, however, clear that the Muhammadan sovereigns of Delhi failed to secure any real footing in the hills until the rise of the Lodi Afghán dynasty, when in the reign of Bahlol Malot, on the western slope of the Siwálik, was fortified by Tátar Khán Yusaf Khel.(16) Under Sher Shah that stronghold was entrusted to Hamíd Khán, Kákar, who 'held such firm possession of the Nagarkot, Jwála (Mukhi), Dihdawál (Dadwál) and Jammu hills, in fact the whole hill country, that no man dared to breathe in opposition to him. He collected the revenue by measurement of land from the hill people.'(17)

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(11) Kángra was then apparently called Bhímnagar (according to Farishta, Cf. E.H.I, II, 34 and 444-5). Thomas says that Bhímpál, son of Jaipal, the Túár King of Delhi, 'retired to his last stronghold at Kángra,' but this appears incorrect on the authorities cited (E.H.I. II, pp. 34 and 48) as Bhímpál is not said to have fled to Nagarkot or Bhímnagar.

(12) Badr Chách in his Odes says the King of the time (Muhammad ibn Tughlaq) took Nagarkot in 738 H. (1337A.D.). This is not, however, mentioned by any historian. E.H.I. III, p. 570.

(13) The prince fled through Sirmur and Sukhet to Nagarkot. The royal forces followed to the confines of Gwályar (clearly Kahlor) in pursuit, but met with opposition and retired. The rebel prince must have been in alliance with the Hindu States against Delhi.

(14) E. H. I. III, pp. 465-7 and 515.

(15) Ibid IV, page 67.

(16) In the reign of Sikandar II, 1489-1517, Khawás Khán is said to have been sent towards Nagarkot, to subdue the hill country, and succeeded in conquering it. He sacked the temple of Devi Shankar. E. H I. IV, page 544. IV, 415.

(17) Ibid.

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A. D. 1556.

The hills were in fact a great sphere of Afghán influence, and after his defeat by Humayún's generals Sultán Sikandar Sur fled to the Siwálik. Abu'l Ma'áli, the general sent after him, so mismanaged matters that Sikandar had time to recruit his forces and this necessitated the despatch of a force under the nominal command of Akbar and the real leadership of Bairám Khán against him. Akbar only went, however, as far as Damhari and Bairám Khán defeated the Afgháns near the Siwáliks, but Sikandar, driven to seek a refuge in the hills, was vainly pursued by the imperial troops for six months. Rája Rám Chand of Nagarkot, the most renowned of all the hill Rájás, came in and made his submission.(18)

It appears, however, that Rája Jai Chand subsequently lost Akbar's favour, for in 1573 the Emperor ordered his arrest, whereupon the Rája's son, Badi (Vriddhi) Chand, though a minor, assumed his father's place and, deeming him as dead, broke out in revolt. Akbar now gave the Brahman poet 'Kab Rai' the title of Rája Bírbal, and bestowed on him the country of Nagarkot, and orders were then sent to Husain Kulí Khán Turkomán, the Amír-ul-umará of the Punjab, to take the stronghold from Badi Chand and place Bírbal in possession.

On Bírbal's arrival Kulí Khán set out from Lahore and reaching Damharí received emissaries from Choto, a relative of Jai Chand. He then marched to Kotla which had been held by the Rája of Kahlúr but which Dharm Chand and Jai Chand had wrested from him. After some resistance the Rájpúts evacuated the place which Kulí Khán made over to the Rája of Kahlúr, leaving, however, a garrison of his own in it. Advancing thence on Nagarkot, Kulí Khán took Bhawan, with much slaughter of the Rájpúts and Brahmans, and then invested Nagarkot. Big guns were brought up, and a single shot is said to have killed 80 people among whom was Bhúj Deo, son of Rája Takht Mal, but intelligence of the irruption into the Punjab of Muhammad Husain Mirza now reached Kulí Khán and as the besieged were, it is said, anxious for peace, they were allowed terms, agreeing to pay a large tribute with various presents for the emperor. A mosque was also founded in front of Jai Chand's palace and the *khutba* read in Akbar's name. Kulí Khán then marched away.(19)

'Armaments were several times sent under different *amírs* of distinction to effect the subjugation of Jammu, Rámgarh and other places; but this difficult enterprise had never been satisfactorily accomplished.'(20) Accordingly in 1003 A. H. Akbar sent his Bakshi-
A. D. 1596. ul-Mulk, Shaikh Faríd, to subdue the hills. Jammu was first reduced. Súraj Singh, son of Bású, the Rája of Mau, came in and tendered his allegiance, and after subduing the country west of the Rávi Shaikh Faríd crossed that river and entered the Pathán *pargana*. Thence he marched to Mau where he was entertained by Súraj Singh,

(18) E. H. I. V, p. 248, cf. 239.
(19) E. H. I. V, p. 355-9 (Tabakát-i-Akbári), Badauni says 'he patched up a treaty with the Hindús' and implies that he virtually raised the siege.
(20) Akbarnáma (Elliot's trans VI, p. 129).

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and thence to Kahlúr. The Rání of Nagarkot, whose son was at the imperial court, sent a *vakil* to pay her respects, so that we may conclude that the Kángra Rája was then in alliance with Akbar. All the country between Jammu and Nagarkot, which had been in rebellion, was reduced as it had never been before. The Jaswáls also submitted to the Bakhshi. Indeed it has been said that in Akbar's reign the fort of Kángra was permanently occupied by Imperial troops, the fruitful valley was reserved as an Imperial demesne, and similar confiscations, proportioned to their means, were made in the territories of the other hill chiefs. These arrangements are said to have been completed by Todar Mal, Akbar's celebrated Chancellor, and there is a current saying in the hills that, when asked by Akbar as to the result of his negotiations, the minister replied that " he had cut off the meat and left the bones," expressing, by a happy metaphor, that he had taken the rich lands and relinquished only the bare hills.

According to the Tuzuk-i-Jahángírí Kishen Chand of the royal family of Nagarkot was honoured with the title of Rája in 1614-5 A. D. His name, however, does not appear in the list of the Rájás, and there was apparently another claimant to the throne, for in this very year a Mughal force under Shaikh Faríd now the 'Murtazá Khán,' Governor of the Punjab, was sent to lay siege to the fort of Kángra. Súraj Mal of Núrpur accompanied this force and he quarrelled with Murtazá Khán though he did not openly rebel. The siege, however, fell into 'the knot of abeyance' owing to Murtazá Khán's death. Another expedition under Chaupar Mal, also a son of Rája Bású, only ended in his rebellion.[21]

A. D. 117-8.

Three years later the prince Sháh Jahán sent a second army under Súraj Mal and Taqí, one of his own generals, to reinvest the fort. Súraj Mal, however, procured Taqí's recall and Vikramajít was sent to replace him, but before his arrival Súraj Mal had rebelled and a further force under Abdu'-l-Azíz Khán had to be sent against him. Jagat Singh, Súraj Mal's brother and natural rival, was also recalled from Bengal, sent to join Vikramajít and promised the grant of his brother's territory if he remained loyal to the Emperor. Vikramajít dealt first with Súraj Mal who took refuge in Mau and when that fortress fell threw himself into Núrpur, which Rája Bású had built and strongly fortified. Unable to hold that stronghold also he fled to Isrál, a fort within the Chamba border, to which the Rai Ráyán at once laid siege, and finally sought refuge in Chamba. The Rai Ráyán then returned to Núrpur, took 'Hára, Thárí, Nesa, Nagrota, Súr and Jawálí' which he fortified, invested Kotla, in which place Mádhu Singh had taken refuge, and took it after a three days' siege. Mádhu Singh joined his brother, but the Chamba Rája under threats of destruction surrendered him together with Súraj Mal's treasure and the Rai Ráyán was thus at liberty to lay siege to Kángra. That fort, however, did not fall without a siege of fourteen or fourteen

(21) E. H. I. VI, page 374

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and a half months, and after the garrison had lived for four months on husks boiled with salt. It was surrendered by Hari Chand, then aged 12, the son of Trilok Chand, according to the Bádsháh-náma. Abdu'-l-Azíz Naqshband then became *faujdár* of the territory dependent on Kángra and Alif Khán Qizám Khání was placed in charge of the fort. Jahángír then visited Kángra He describes the fort as having 23 bastions and 7 gates. A gate of the town of Kángra is still called, in memory of this visit, the Jahángírí Darwáza. So fascinated was the Emperor with the beauty of the valley, that, as he himself relates in the Tuzuk-i-Jahángírí, he intended at one time to build in it a summer residence. A commencement was indeed made, and the site of the proposed palace is still pointed out in the lands of the village of Gurkari. Probably the superior attractions of Kashmír, which the Emperor immediately afterwards visited, led to the abandonment of his design.

Jagat Singh must now have become Rája of Núrpur according to the imperial promise, for when in 1619 Sháh Jahán revolted against his father he sent Jagat Singh to raise the Kángra hills against the Emperor. The latter appointed Sádiq Khán, Governor of the Punjab, with instructions to chastise Jagat Singh's revolt, and also bestowed the title of Rája on Mádhu Singh, a younger brother of Jagat Singh, with orders to join Sádiq Khán. Jagat Singh fortified Mau, but he was soon compelled to submit. Three years later, however, he was in trouble again, but the affair must have been amicably settled. Under Shah Jahán he rendered distinguished service to the empire, but in 1640 his son Rájrúp rebelled and Jagat Singh was drawn into the revolt, but after the fall of Mau and Núrpur he again submitted, and after holding high commands on the north-west frontier died in 1646,(22) as will be told in detail later on.

During this reign the Mughal power attained the highest pitch of prosperity, and the vigour and method manifest in every branch of the government were felt and acknowledged even in this extremity of the empire. The hill Rájás had by this time quietly settled down into the position of tributaries, and the edicts of the Emperor were received and executed with ready obedience. There are patents (*sanads*) still extant, issued between the reigns of Akbar and Aurangzeb, appointing individuals to various judicial and revenue offices, such as that of *kázi*, *kánúngo* or *chaudhri*. In some instances the present representatives of the family continue to enjoy the privileges and powers conferred by the Emperors upon their ancestors, and even where the duties have become obsolete, the honorary appellation is retained.

During the period of Muhammadan ascendancy the hill princes appear on the whole to have been liberally treated. They still enjoyed a considerable share of power and ruled unmolested over the extensive tracts which yet remained to them. They built forts, made war upon each other, and wielded the functions of petty

(22) For a full account of the Rájas of Man, see App. I. to this volume.

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sovereigns. On the demise of a chief, his successor paid the fees of investiture, and received a confirmation of his title, with an honorary dress from Agra or Delhi. The simple loyalty of the hill Rájás appears to have won the favour and confidence of their conquerors, for we frequently find them deputed on hazardous expeditions, and appointed to places of high trust in the service of the empire. Thus in the time of Shah Jahán (A.D. 1646) Jagat Chand, Rája of Núrpur, at the head of 14,000 Rájpúts raised in his own country, conducted a most difficult but successful enterprise against the Uzbeks of Balkh and Badakshán. Elphinstone particularly records the noble example of the Rája, who shared the labours and privations of the meanest soldier, and bore up as firmly against the tempests of that frozen region as against the fierce and repeated attacks of the enemy. His health, however, was fatally impaired, and he scarcely lived to reach his native hills. Again in the early part of the reign of Aurangzeb (A. D. 1661) the Rája Mandata, grandson of Jagat Chand, was deputed to the charge of Bamián and Ghorband on the western frontier of the Mughal empire, and eight days' journey beyond the city of Kábul. Twenty years after he was a second time appointed to this honourable post, and created a *mansabdár* of 2,000 horse. In later days (A. D. 1758), Rája Ghamand Chand of Kángra was appointed by Ahmad Shah Durráni to be Governor of the Jullundur Doáb and the hill country between the Sutlej and Rávi.

The Kángra hills had nominally come into the hands of Ahmad Shah six years before this event, being included in the cession to him of the Punjab by his namesake, the Delhi Emperor. Kángra itself, however, remained still in the possession of Nawáb Saif Ali Khán, [23] the commandant nominated by the Mughal Court, who, notwithstanding the cession, continued to correspond with Delhi; while the hill chiefs, emboldened by the general anarchy that prevailed, practically resumed their ancient independence, leaving nothing to Ahmad Shah and to the Nawáb only the lands immediately under the walls of the fort.[24] In this fort, however, Saif Ali held his own for thirty years; and an idea of the strength and reputation of the stronghold may be gathered from the fact that an isolated Muhammadan, with no resources beyond the range of his guns, could maintain his position so long and so gallantly.

Rája Sansár Chand.

Saif Ali Khán died in 1774[25] and Sansár Chand, who was at this time Rája of Kángra, immediately laid siege to the fort, but was unable to reduce it. He then invited Sirdár Jai Singh Kanheya, the Sikh chieftain who then ruled the Bári Doáb between Batála and the hills, and who had already reduced the Hill States west of Kángra to

(23) Griffin; Mr. Barnes gives the name as Saif Ullah Khán.

(24) Mr. Barnes quotes a letter from the Emperor to the Chamba Rajá remonstrating against the recovery of Chúri and Rehlu.

(25) Griffin, Punjab Chiefs; Griffin's account, which is followed in the text, differs in several respects from that of Mr. Barnes. According to the latter authority Jai Singh laid siege to Kángra in 1781-82, Saif Ulla (Ali) Khán being still alive, but dangerously ill. He died during the siege, and the garrison surrendered. Jai Singh then held the fort till 1786.

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Rája Sansár Chand.

the position of tributaries,[26] to assist him, and the latter sent a considerable force under Gurbakhsh Singh to take part in the attack. With characteristic Sikh adroitness Gurbakhsh Singh procured the surrender of the fortress to himself for his master, not to Sansár Chand. Jai Singh held Kángra until 1784-85, when having been defeated near Batála by Mahán Singh, Sukarchakia, aided among others by Sansár Chand, he withdrew from the hills, leaving Kángra in the hands of its legitimate prince, to whom it was thus restored about two centuries after its occupation by Akbar.

Sansár Chand, a man of considerable ambition and no small ability, was now in a position for which he had long been striving. The acquisition of this celebrated stronghold completed the integrity of his ancient dominions; and the prestige which attached to the possession of the fort from its reputed strength and its long association with imperial power, favoured his schemes of aggrandisement. He arrogated to himself the paramount authority in these hills, and revived the local tradition which placed Kángra at the head of the eleven Jullundur principalities. He seized for himself the lands which Todar Mal had set apart as imperial demesne, and by assiduously pressing his claim to superiority succeeded in levying tribute from all the surrounding chiefs. Every year, on fixed occasions, these princes were obliged to attend his Court, and to accompany him with their contingents whenever he undertook a military expedition. For twenty years he reigned supreme throughout these hills, and raised his name to a height of renown never attained by any ancestor of his race. Had he remained content with these successes, he might still have bequeathed a princely inheritance to his descendants; but his aggressive nature was about to bring him in collision with powers mightier than himself, and to sow the seeds of that decay which in the present time has overtaken his family. In A. D. 1803 he made a descent upon the Bári Doáb, but was quickly repelled by the forces of Ranjít Singh, who had already become the terror of the Punjab. In the following year he again attempted to establish himself at Hoshiárpur, but was again obliged to retire on the approach of Ranjít Singh with other Sikh confederates. He now abandoned his design upon the plains, but in 1805 fell upon the Hill State of Kahlúr, half of whose possessions lie on this bank of the Sutlej. Having seized the *taluka* of Báti contiguous to his own district of Mahal Mori, he built a fort to protect his conquest. Kahlúr not being in a position to resent this insult solicited the aid of the Gurkhas, who had already overrun the hills between the Gogra and the Sutlej, a distance of more than 300 miles from their own border.

The Gurkhas.

The Gurkhas gladly responded to the call, and crossed the Sutlej. The first action was fought at Mahal Mori in May 1806. The Katoches were signally defeated and fled in confusion to Tíra, where there were fortified palaces belonging to the Rája. But the Gurkhas pressed on for Kot Kángra, keeping up their communication with Biláspur on the Sutlej. The memory of the disastrous

(26) Mr. Barnes cites a document under his seal, dated 1776 A. D., fixing the Chamba tribute at Rs. 4,001.

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days which then followed stands out as a landmark in the annals of the hills. Time is computed with reference to that period, and every misfortune is justly or unjustly ascribed to that prolific source of misery and distress. The Gurkhas prepared to establish their success. Certain portions of the country were subdued and held by them; other portions, including the fort of Kángra and the principal strongholds, remained in the hands of the Katoches. Each party plundered the districts held by the other to weaken his adversary's resources. The people, harassed and bewildered, fled to the neighbouring kingdoms; some to Chamba, some to the plains of the Jullundur Doáb. Other hill chieftains, incited by Sansár Chand's former oppressions, made inroads with impunity, and aggravated the general disorder. For three years this state of anarchy continued in the fertile valleys of Kángra; not a blade of cultivation was to be seen: grass grew up in the towns, and tigresses whelped in the streets of Nádaun. At last, rendered desperate by his circumstances, the Katoch chief invoked the succour of Ranjít Singh. The Sikhs entered Kángra and gave battle to the Gurkhas in August 1809. The Gurkha army, exposed to the malaria of the valley, had suffered severely from sickness. Fever had decimated their ranks and prostrated the strength and courage of the survivors, yet the field was long and furiously contested. At last fortune declared in favour of the Sikhs, and the Gurkhas were obliged to abandon their conquests on this side of the Sutlej. With this battle the independence of Sansár Chand ceased for ever. Ranjít Singh was not the man to confer so large a favour for nothing. The hill Rája and his Sikh ally started for Jawálamukhi, and there in the holy temple Ranjít Singh executed an agreement, stamped with his own hand dyed in saffron. He reserved to himself the fort of Kángra, and the sixty-six villages from the valley allotted by ancient usage for the maintenance of the garrison: but in other respects guaranteed to Sansár Chand all his hereditary dominions, and all his conquests free from any condition of service. In that very year, however, Ranjít Singh departed from his engagement, and year by year encroached more and more on the Katoch chief's independence.

Acquisition of the District by Ranjít Singh.

By the surrender of the fort, Sansár Chand not only sealed the destinies of his own house, but precipitated the downfall of the other hill princes. So long as he remained paramount, there were ties of blood and birth which made him content with tributes and contingents. But now an ambitious stranger had been introduced, who had no sympathy with the high caste Rájpút, and was intent on only prosecuting his own plans of aggression and conquest. Ranjít Singh began to disclose his designs upon the hills in 1813-14,[27] the first victim to his rapacity being Rája Bhúp Singh of Haripur. The plan was skilfully and deliberately laid. The Rája was directed to raise a large force to assist in some operations on the Indus; and when the military

(27) In 1811 he had sent an army into the hills to collect tribute, and on this occasion the fort of Kotila fell into his hands, the Goleria commandant who had successfully resisted Sansár Chand being rewarded with a *jágír* in the Bári Doáb.

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Acquisition of the District by Ranjít Singh.

strength of the population was drained off and the country lay defenceless, he was summoned to Lahore. On the day that he expected leave to return, he was shamelessly arrested and told that he would not be allowed to go until he surrendered his kingdom, in exchange for a *jágír* grant. Without waiting for a reply, Desa Singh was sent off with an army of ten thousand Sikhs, and the territory was quietly annexed. The Rája was restored to liberty, but spurned the offer of a *jágír*. He had, however, during his own incumbency assigned for the support of his female household a revenue of Rs. 20,000, and this Ranjít Singh left untouched. These lands form the *jágír* of Rája Ragnáth Singh, the present representative of the family. At the commencement of the cold season of 1815, Ranjít Singh appointed a grand rendezvous of all his forces, personal and tributary, to meet at Siálkot, the hill chiefs among the rest being expected to attend at the head of their respective contingents. The Rájás of Núrpur and Jaswán failed to obey the imperious summons, and as a penalty for their disobedience Ranjít Singh imposed fines designedly fixed beyond the ability to pay. Rája Umed Singh of Jaswán meekly succumbed to his fate, and resigned his dominions to the usurper, receiving a *jágír* of Rs. 12,000 per annum. But Rája Bír Singh of Núrpur was made of sterner stuff. After vainly endeavouring to raise the iniquitous demand, even by the sale of his sacrificial vessels, he was sent to Núrpur accompanied by a Sikh army and obliged to give up the fort. During the night, however, he contrived to effect his escape into the neighbouring State of Chamba, where rallying his subjects he made a desperate attempt to recover his birth-right. But the tactics and resources of the simple hill chief were no match for the disciplined skill and veteran battalions of Ranjít Singh. He was beaten and forced to fly in disguise through unfrequented mountain paths, to British territory on the east of the Sutlej.

In December 1816 Rája Bír Singh was at Ludhiána plotting with Shah Shúja, the ex-King of Kábul, against the Government of Ranjít Singh, who considered their machinations of sufficient importance to be matter of correspondence with the British Agent. Bír Singh was advised to leave Ludhiána, and was told that while we allowed him an asylum within our territories he could not make use of his security to endanger the peace of other countries. After this intimation, the exiled Rája retired to Arki, the capital of the petty Hill State of Bhágal. Here he lived ten years in constant correspondence with his *wazírs*, never abandoning the hope of ultimate success. In A. D. 1826, encouraged probably by the dangerous illness of Ranjít Singh, the Rája determined on another struggle for his principality. Starting in the garb of a *faqír*, he reached Fatehpur, a village of Núrpur bordering on Haripur. The village functionary, a man called Dhiára, recognised the Rája in spite of his disguise, and immediately gave intelligence to the Sikh Commandant at Núrpur, and news was sent by express to Lahore that the hills were in rebellion. When the arrival of their chief was known the military population rose to a man and joined Bír Singh's

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standard. The fort was invested; but within a week succour arrived in the person of Desa Singh at the head of an overwhelming force. Bír Singh was obliged for the second time to seek refuge in Chamba, but the Chamba Rája, having a salutary fear of the Khálsa power, gave up the fugitive prince, who for the next seven years languished in captivity in the fortess of Gobindgarh at Amritsar. Bír Singh's wife was sister to Chart Singh, the Chamba chief, and resided with her brother. At her solicitation, and in remorse for his own conduct, Chart Singh ransomed his brother-in-law at the price of Rs. 85,000. Ranjít Singh then renewed his offer of a *jágír*, assigning Kathlot worth Rs. 12,000, a fertile district on the Rávi, but outside the hills, for the Rája's support; but Bír Singh would not condescend to receive anything. His queen and infant son still lived at Chamba, and were not above accepting a monthly stipend of Rs. 500. But Bír Singh took up his residence at Dhamtal, a religious shrine of great repute on the edge of the plains, and the open refuge of those in trouble and distress. The last days of this prince are worthy of his character and career. In A. D. 1846, when the British and the Sikhs met in hostile array on the banks of the Sutlej, Bír Singh again raised the standard of revolt and besieged Núrpur. The excitement was too much for a frame broken by age and the vicissitudes of fortune; and he died before the walls of the fort, with the consolatory assurance that his enemies were overthrown and his wrongs avenged.

Datárpur.

Datárpur was the next to fall. In A. D. 1818 Gobind Chand, Rája of Datárpur, died, and his son was held in durance until he consented to yield up his territory, taking in exchange a *jágír* grant.

Síba.

Amidst this wreck of hill principalities Síba alone remained comparatively unhurt. Ranjít Singh, at one time had doomed it to destruction, but the Sikh minister, Rája Dhián Singh, had obtained in marriage two princesses of the Síba family, one the daughter of the reigning chief, Gobind Singh, and the other the daughter of his brother, Mián Devi Singh; and through his interest Síba escaped with a yearly tribute of Rs. 1,500, and the surrender of the principal fort to a Sikh garrison. The country, however, was divided between the two brothers, territory worth Rs. 15,000 (subject to tribute) being given to the Rája, and *taluka* Kotila worth Rs. 5,000, unconditionally to Mián Devi Singh.

Kotlehr.

It remains to mention Kotlehr, which had for a long time past maintained a precarious existence. In the time of the Katoch chief Ghamand Chand, grandfather of Sansár Chand, the *taluka* of Chauki, forming half of the principality, had been annexed to Kángra, and during the period of Sansár Chand's power, the Rája became entirely dispossessed. When Sansár Chand was pressed by the Gurkhas, the Rájás of Kotlehr took advantage of his embarrassment to recover the fort of Kotwál Bah, a hereditary stronghold on the second range of hills overhanging the Sutlej. In 1825 the Sikhs laid siege to this place. For two months the siege was maintained without success, the Rája commanding the garrison in person. At last the Rája was promised

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a *jágír* of Rs. 10,000, and on this inducement surrendered the fort. His family enjoys the *jágír* to this day.

History from the death of Sansár Chand.

Rája Sansár Chand died in 1824. Twenty years before, he was the lord paramount of the hills, and at one time a formidable rival to the power of Ranjít Singh himself. But he had fallen by his own rapacity and violence, and long before his death had sunk into the position of an obsequious tributary of Lahore. In 1819, Moorcroft, the traveller, describes him as poor and discontented and suspicious of the designs of Ranjít Singh. His son, Anrúd Chand, succeeded him, the Sikhs exacting a *lakh* of rupees as the fee of investiture. In 1827-28 Anrúd Chand having visited Lahore, Ranjít Singh preferred a request on behalf of Híra Singh, son of the minister Dhián Singh, for the hand of his sister. Surrounded by Sikhs in the Lahore capital, the Katoch chief pretended to acquiesce, and returned homewards. His mind, however, was made up, and seeing the folly of resistance, he determined to sacrifice his kingdom, and to live an exile from his native hills, rather than compromise the honour of his ancient house. There were not wanting councillors, even of his own household, who advised him to keep his country, and submit to the disgrace. But the young prince was inexorable; he crossed the Sutlej with all his household and retainers, and sought a refuge from oppression within British territory. Ranjít Singh and his ministers were foiled and enraged; but the person and honour of the Katoch Rája were safe beyond their reach. His country lay defenceless at their feet, and was immediately attached in the name of the Khálsa. To persons unacquainted with the prejudices of the hills, it may appear unaccountable that a kingdom, country, home, kindred and friends, should be deliberately relinquished, in order to maintain a point of etiquette. The family of Dhián Singh were Rájpúts legitimately descended from the royal house of Jammu; and it appears scarcely an act of presumption that he, the powerful minister of Lahore, with no blot on his escutcheon, should aspire to obtain a Katoch princess for his son. But by immemorial practice among the hill chiefs, the daughter of the Rája can only marry one of equal rank with her father, and any chief who should violate this rule would most assuredly be degraded from his caste. Dhián Singh was not a Rája, that is to say, he was not the hereditary chief of a hill principality. He could not boast of a title handed down through a hundred ancestors, and, though he was a Rája by favour of Ranjít Singh, his rank was not admitted among the proud and ancient highlanders. Shortly after reaching Hardwár, his chosen retreat, Rája Anrúd Chand married his two sisters to Sudarsen Sah, Rája of Garhwál, and at the close of the year died of paralysis. His son Rája Ranbír Chand resided for some years with the rest of the family at Arki, which had before been the refuge of Bír Singh, the exiled Rája of Núrpur; but in 1833 he accepted from Ranjít Singh a *jágír* in the *pargana* of Mahal Mori worth Rs. 50,000, which was offered at the intercession of the British Resident at Ludhiána.

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Besides this wholesale seizure of entire principalities, other neighbouring States were mutilated and deprived of their fairest possessions. The most prominent instance was Chamba. The greater portion of this State consists of steep, rugged mountains, yielding a scanty revenue, and not worth the cost and trouble of occupation. To the uninviting character of the country Chamba owes her present independence. But there was one part of the territory which equalled in richness the most eligible districts in the hills. This was *taluka* Rihlu, an open and accessible plateau stretching far into the valley of Kángra, of which indeed it formed a natural portion. The possession of this tract had always been a bone of contention. The Mughals appropriated it as an imperial appanage, and on the decline of their power, the Chamba chief re-asserted his hereditary claim. When Sansár Chand rose to eminence he attempted to seize it, but Rája Rai Singh of Chamba advanced in person to the defence and lost his life on the battle-field of Nerti, a frontier village. A cenotaph has been erected on the spot where the chief fell, and an annual fair, attended by thousands, is celebrated there on the anniversary of his death. Sansár Chand succeeded only in retaining a few of the border villages, but Ranjít Singh, after the cession of the fort of Kángra, annexed the whole *taluka ;* and from the Sikhs it has descended to us and forms a part of the district of Kángra Proper. Chamba keeps the rest of her territory, subject to a yearly tribute. Thus fell, and for ever, these petty hill dynasties, one at least of which had endured for 2,000 years. While our ancestors were unreclaimed savages, and the Empire of Rome was yet in its infancy, there was a Katoch monarchy, with an organized government at Kángra. In 1813 the work of demolition began, and in 1828 Ranjít Singh was absolute master of all the lower hills between the Sutlej and the Rávi.

The fate of the Kángra princes is a remarkable contrast to the fortunes of the hill chiefs across the Sutlej.[38] There, the British power delivered the country from the yoke of the Gurkhas and restored the native princes without exception to independence. The knowledge of this generosity made the dethroned chieftains of the District look forward with anxious hope to the coming of the British rule, and converted them into desperate and discontented subjects when they found that the English Government intended its conquest for itself. So strong was this feeling of disappointment that three of the Kángra princes, as will be hereafter related, actually rose in insurrection during the last Punjab war in 1848-49.

The District was visited by both the English travellers Forster and Moorcroft, during the period of native rule. Forster passed through it in 1783. His book of travels gives a vivid idea of the country at that time; the enthusiastic loyalty with which the people of one petty State welcome their Rája returning to his capital from a foray on a neighbour; the dread with which another Rája who

(38) Gazetteer of Simla

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amuses himself by having offenders torn to pieces by elephants in front of his palace is regarded; the wonderful prestige of the Sikh horsemen, by whom Nádaun and Haripur were then overrun. At the approach of two solitary plundering Gurcharas the gates of a castle fly open, and the best of everything is humbly placed at the disposal of the intruders. Moorcroft was in the district in 1820. He mentions that fine rice was then selling at Báijnath for 36 *pakka sérs* per rupee; coarse rice at 48; wheat at 40; yet there had been a poor harvest. Cattle fetched from four to six rupees a head. These prices are little more than one-third those which have prevailed during the last ten years.

Sikh wars, and establishment of British Rule.

The first Sikh war ended in March 1846 in the occupation of Lahore and the cession to the British Government of the Jullundur Doáb and the hills between the Sutlej and the Rávi. The occupation of this district, however, was not entirely unopposed. Notwithstanding the successes of the British arms and in despite of the treaty dictated at Lahore, the commandant at Kángra, relying on the time-honoured prestige of the fort, refused to surrender. The garrison at Kotla also followed his example. The British Resident came up in haste, and Diwán Dínanáth, the minister at Lahore, exercised both supplication and menace. But not until after a delay of two months when a British brigade had invested the fort, did the resolution of the Sikh governor give way, and he then agreed to evacuate, on condition of a free and honourable passage for himself and his men. After the surrender of the fort, a native infantry regiment was sent to garrison it, and a detachment of eighty men, under a European officer, was posted at Kotla. A full corps of the line was also stationed at the fort of Núrpur, and orders were received to raise a local regiment from the military population of the hills. For civil management, the whole of the hill tract between the Sutlej and Rávi (excepting the Jaswán Valley) was constituted a separate District, of which Lieutenant Lake, Assistant Commissioner, was placed in charge.

At the beginning of 1848, the hills were supposed to be sufficiently peaceable to permit of a reduction of the military force. The line regiment in occupation of Kángra was removed altogether, and the hill corps, then organized and disciplined, was directed to receive charge of the fort. The garrison at Núrpur was also reduced to three companies, detached from the head-quarters of the regiment at Hájipur. When, however, in April of the same year, the Mooltan insurrection broke out, and the second Sikh war began, three companies of the line were ordered immediately from the 28th Regiment at Hoshiárpur to garrison the fort of Kángra, and the hill regiment went back to their cantonment in the valley. As the insurrection spread in the plains emissaries from the leaders of the rebellion were sent into the hills, inciting the hill chiefs to rise against the British Government, and promising them restoration to their hereditary kingdoms if the rebellion should prove successful. Disappointed at the conduct of the Government towards them, the hill Rájás were all disaffected; the Sikh overtures were favourably received, and

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promises of assistance were exchanged. At the end of August 1848, Rám Singh, a Pathánia Rájpút, and son of the minister of the ex-Rája of Núrpur, collected a band of adventurers from the neighbouring hills of Jammu, suddenly crossed the Rávi, and threw himself into the unoccupied fort of Shahpur. That night he received a congratulatory deputation from the neighbourhood, and proclaimed by beat of drum that the English rule had ceased, that Dalíp Singh was the paramount power, and that Jaswant Singh, son of Rája Bír Singh, was Rája of Núrpur and Rám Singh his *wazír*. The news of this insurrection reached Hoshiárpur before it arrived at Kángra, and a small force at once hastening to the spot invested the fort. During the night, the rebels fled and took up another position on a wooded range of hills close to the town of Núrpur. Shortly afterwards, Mr. J. Lawrence, the Commissioner, and Mr. Barnes, the District Officer, came up with reinforcements. The position was stormed, Rám Singh routed, and obliged to seek shelter in the camp of the Sikhs at Rásúl. During his occupation of the hill he was joined by about 400 men from the surrounding villages, some of them Rájpúts of his own family, but principally idle, worthless characters who had nothing to lose.

In November of the same year, a band of four or five hundred plundering Sikhs under Basáwa Singh besieged the fort of Pathánkot in the Gurdáspur District, and before this insurrection was finally quelled, intelligence was received that Rája Parmodh Chand, Katoch, had raised the standard of rebellion in the eastern extremity of the District. The Deputy Commissioner of Kángra, who had proceeded to Pathánkot, was ordered to retrace his steps as fast as possible, escorted by three companies of the hill regiment. In the meantime the hill Rájás of Jaswán and Datárpur, and the Sikh priest, Bedi Bikrama Singh,[29] encouraged by this example, spread revolt throughout the length of the Jaswán Valley, from Hájipur to Rúpar. Mr. Lawrence, the Commissioner, with a chosen force, undertook their chastisement in person. Meanwhile the proceedings of the Katoch Rája became more clearly defined. He had advanced from Mahal Mori to Tira, the fortified palace of his ancestors, and had taken possession of the neighbouring forts of Riyah and Abhemanpur, from which the cannon and ammunition of the old Sikh garrisons had not been removed. A salute of twenty-one guns was fired from the rampart of Riyah, and the people were informed that their hereditary chief had again assumed control of his dominions. The District Officer used every exertion to bring the Rája to his senses, offering still to procure him the pardon of Government and restitution of his *jágír*, if he would disband his forces and return peaceably to Mahal Mori. But his good offices were rejected, and on the 3rd December, when the detachment from Pathánkot was within ten miles of Tira, intelligence was brought that an army of 800 Katoch followers had crossed the river, and intended to attack it on the march. Soon afterwards the insurgent force was descried on the opposite bank of

[29] See Gazetteer of Hoshiárpur.

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a broad ravine, and there was scarcely time to collect the men, and select a position when it advanced to the attack. The insurgents were met by a well-directed volley ; their leader was wounded, and after a short engagement they retreated and were chased by the British detachment to within a few miles of Tira. Two days afterwards the Rája's followers deserted him, and he sent over word to the British camp that he was willing to give himself up. Next morning he was taken prisoner ; the fort of Riyah was dismantled, and four pieces of ordnance were seized.

Simultaneously with the overthrow of the Katoch Rája, the force under Mr. Lawrence swept up the Jaswán Dún. The Datárpur Rája was made prisoner without a blow. The Jaswan Rája offered resistance. His two positions, one at Amb and the other at Kharot, were attacked together, and carried with some little loss. The Rájás were arrested, and their palaces fired and plundered. Bedi Bikrama Singh, frightened by these proceedings, fled to the Sikh camp of Sher Singh. His *jágírs* were attached, and his forts and palaces razed to the ground.[30] All, however, was not yet over. In January 1849 Rám Singh persuaded Rája Sher Singh to give him two Sikh regiments, each 500 strong, to make a second irruption into the hills. He took up a strong position upon the Dúla heights, a ridge which overhangs the Rávi and presents towards the plains, the quarter from which an assailing force must proceed, a series of perpendicular blocks of sandstone varying from 50 to 100 feet high, and each forming in itself a strong and almost impregnable position. A force of all arms, under General Wheeler, marched to the attack, and the rebels were driven from their fastness with considerable slaughter, though not without loss to the British force. After the victory of Gujrát and the annexation of the Punjab order was speedily restored. The insurgent chiefs were banished to Almora. Rám Singh was transported to Singapur, every leader of note except a Katoch Sirdár called Pahár Chand was pursued, arrested, and placed in confinement, and Kángra subsided into a tranquil British province.[31]

The Mutiny.

The following accounts of the events of 1857 is taken from the Punjab Mutiny Report. The peculiarities of this District are its mountainous nature, the number of rivers and streams that traverse it, and the number of petty chieftains and hill forts which are dispersed over its area,—the first two causes combining to make communication difficult and uncertain, and the last rendering it imperative, especially in times of anxiety like those under review, that the District Officer should be kept well informed of every event occurring anywhere. Very much of its tranquillity depends on the preservation of the two strong fortresses of Kángra and Núrpur. "He who holds the fort (of Kángra)," say the country people, "holds the hills." Major Taylor, the Deputy Commissioner, was compelled to entertain a very large number of men to watch the

(30) See Gazetteer of Hoshiárpur.

(31) The foregoing account is abridged from Mr. Barnes' Settlement Report. It has led somewhat beyond the boundaries of this District. But it appeared more symmetrical to trace out here the history of all the Katoch chieftains rather than divide it between the Gazetteer of this District and that of Hoshiárpur.

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ferries and the *nakahs* or hill passes, and his anxiety was further increased by the manifestation in two instances of an uneasy feeling among the hill chiefs. The first was by Rája Partáb Chand of Tira, who seemed inclined to raise troops on his own account. Major Lake with great promptitude removed the Katoch thánádár of Tira, who was one of his adherents, and substituted a Muhammadan, who afforded constant and true information regarding the Rája's movements, and no outbreak took place. There was, however, one petty rising originated by a pretender, of unknown origin, to the extinct title and kingdom of the late Rái Thákur Singh of Kulu. Under the impression that British power was annihilated, this person endeavoured to excite a rising against Gyán Singh, the rightful heir, among the people of Kulu and Saráj. Major Hay, Assistant Commissioner at Kulu, had, however, been on the watch, and on the first overt act apprehended the *soi-disant* Partáb Singh, and executed him, with five of his chief men. Sixteen other conspirators were imprisoned by the same officer. A large store of powder and arms found in his fort, most of which seemed to have been long buried there, was destroyed.

A great impression was made upon the people by the energy evinced by Majors Lake and Taylor in occupying the Kángra Fort. This step was taken early on the morning of May 14th, when a party of Captain Younghusband's *sherdil* (or lion-hearted) police were marched into the citadel. This was further defended by a howitzer taken from the fort below. The bulk of the treasure was at the same time sent into the citadel and the remainder lodged in the newly fortified police station. Every house in Dharmsála was guarded by a detail of police or new levies, a part of which was also detached as the Jail guard. The post office was brought under a strict surveillance, the ferries and passes guarded, and all vagrants seized and brought before the Magistrates for examination. When information of the mutinies of the native troops at Jhelum and Siálkot reached Kángra, Major Taylor disarmed the left wing of the 4th Native Infantry with the aid of the men of the police battalion, and marched 34 miles the same night, with a part of the same body and some Sikh cavalry, to Núrpur to disarm the right wing of the same regiment stationed at that place. The men had, however, voluntarily surrendered their arms to their commanding officer, Major Wilkie, at his simple request, before Major Taylor could arrive. Regarding this Major Lake very truly observes that it was, "one of the most remarkable episodes of this eventful mutiny and one which contrasts most favourably with the horrible outrages recorded elsewhere."

Formation of the District and its sub-divisions.

The head-quarters of the District were first fixed at Kot Kángra. There were many reasons which made the selection appropriate. There was a garrison in the fort, and a populous town ensconced under the walls; but above all, there was the prestige attaching to the name. The same spot which had ruled so long the destinies of the hills still continued to remain the seat of local power. As time went on, however, it was found that outside the fort, which was fully occupied by the garrison, there was no sufficient room on the

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History.
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high ground for a civil station even, much less for a military cantonment, and the low ground near the rice-fields would have been very unhealthy. A cantonment was wanted for the hill regiment which Government was recruiting in the District, and some waste land on the slope of the Dhaola Dhár was selected for the purpose. The spot had been best known as Dharmsála, from an old building of that kind which existed there, so the name was transferred to the cantonment. The officers of the regiment built themselves houses, and their example was followed by some of the civil officers, who got away from Kángra to Dharmsála whenever they could, attracted by the many advantages of the latter place in point of climate and beauty of scenery At length, in March, 1855, the civil head-quarters of the District were moved to Dharmsála, only the Tahsíldár of the *pargana* being left at Kot Kángra. At this time, in addition to a small *bazár* which sprang up near the lines of the native regiment, and a few Gaddi peasants' houses scattered here and there in the forest, Dharmsála contained only some seven or eight European houses, of which about half were in the higher ground commonly known as Bhágsu.

As at first formed the District extended to the Rávi within the hills, and in the plains included 83 villages at the head of the Bári Doáb and extending from the foot of the hills to Pathánkot, which had been included in the cession of 1846. These villages belong entirely to the plains. They do not constitute an original portion of the ancient hill principality of Núrpur, nor at cession of the hills did they at first appertain to the jurisdiction of Kángra. But on the demarcation of the boundary between British territory and the dominions of Mahárája Dalíp Singh, the villages, for sake of compactness, were made over to us. After annexation, when the whole Punjab fell under British rule, these villages clearly belonged to the District of Gurdáspur; and accordingly in 1852, after the completion of the settlement, they were transferred; while in 1861 the hill *talukas* of Kandi and Shahpur belonging to the Núrpur *pargana*, and lying between the Rávi and the Chaki, a tributary of the Beás, were made over to the same District, in order to connect it with the sanitarium of Dalhousie. In the same year (1862) considerable changes were effected in the internal sub-divisions of the District. As arranged at the time of the first settlement of land revenue, the head-quarters of tahsil sub-divisions were fixed at Kángra, Núrpur, Haripur and Nádaun. The head-quarters of the two tahsils last named were now transferred to Dera and Hamírpur. From the old tahsil of Haripur, the *taluka* of Rámgarh was transferred to the Kángra jurisdiction; and the *talukas* of Changar Balihár, Kaloha and Garli were transferred from the old Nádaun Tahsil to the tahsil of Dera. The Nádaun Tahsil has since gone by the name of Hamírpur, the name of the place to which its head-quarters were moved. In this way these two tahsils were made more equal in size, more compact, and with their head-quarters more in their centres; there were also other reasons for the change, for Harípur was out

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of the way, being off the high road to the plains, and the town of Nádaun was in the *jágír* of Rája Jodhbír Chand, who about this time was invested by Government with the civil charge of his own territory. *Pargana* Kángra, originally large, had now been increased by the addition of *taluka* Rámgarh. It had always given much the most work, as it contains the richest tracts in the District; and this had so much increased that in 1863 it was found necessary to take a Náib-Tahsíldár from *pargana* Hamírpur, and to give him detached charge of the eastern part of the Kángra *pargana*. At first he was stationed at Bhawárna, but in 1868 he was moved to the new station of Pálampur in the centre of the tea-growing tract. Finally it was found necessary for administrative reasons to constitute Pálampur a separate tahsil: the change was made in 1888, the three *talukás* of Pálam, Rájgíri and Bangáhal being formed into the new tahsil. In 1867-68, the *taluka* of Bassi Bachertu, a long strip of country extending into the heart of the Kahlúr territory, was restored to that State at a tribute equal to the land-tax then demandable. Shortly before the Sikhs ceded the Jullundur Doáb to the British Government, the Kahlúr Rája had been compelled to grant this *taluka* in *jágír* to Sardár Lehna Singh, the Sikh governor of the hills; so on the principle which was followed of giving back to the hill chiefs nothing which the Sikhs had taken, it had been treated as a *jágír* held of the British Government, and therefore a part of the Kángra District.

Old sub-divisions.

The tahsils of Núrpur and Harípur as originally constituted contained little more than the areas of the old principalities after which they are named; while the Kángra Tahsil comprised, with few exceptions, that circuit of country which had been under the immediate jurisdiction of the fort. The large size of the Katoch dominions led to the separation of the Nádaun Tahsil, which was a new sub-division. In every *pargana* is comprised a number of minor sub-divisions called *talukas*. These *talukas* are of very ancient origin contemporaneous probably with the first occupation of the hills. They all bear distinctive names, and their boundaries usually follow the natural variations of the country. Political or arbitrary considerations have seldom been allowed to interfere. A *taluka* in the plains is liable to constant alteration, and the ruler of to-day effaces the marks set up by his predecessor; but the bounds of a hill *taluka* remain unchanged as the physical features which suggested them. Each *taluka* has its peculiar characteristics. In some instances, however, natural landmarks have been disregarded. *Taluka* Kotla, so called after the fort, is a circle of villages detached from surrounding divisions and assigned in former times for the maintenance of the garrison. *Taluka* Rihlu, though a natural part of the Kángra Valley, has distinct boundaries, because it belonged to a separate principality. *Taluka* Rájgíri, as first constituted, contained only thirty-eight villages; in the time of the emperors the number was increased to fifty-two by arbitrary encroachments on neighbouring *talukas*. The *talukas* as they at present stand have been detailed in Chapter I, A. On the subject of *talukas*, Sir J. B. Lyall wrote:—

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"None of these changes involved any infraction of *taluka* boundaries, which remained just as Mr. Barnes fixed them. I have made two or three changes in the course of revision of settlement, but only for very good reasons. For instance, in *pargana* Hamírpur I transferred *tappa* Sola Singhi from *taluka* Nádaunti Khálsa to *taluka* Kotlehr, because it is almost separated from the former by the Nádaun *jágír*, and runs with *taluka* Kotlehr, to which it anciently belonged. Again, in *pargana* Kángra, for similar reasons, *mauza* Mant was transferred from *taluka* Santa to Rihlu and Lanod from Pálam to Bangáhal; the last named village was, in some of Mr. Barnes' papers, classed as belonging to Pálam, and in some as belonging to Rájgíri; by situation, character and ancient history it belongs to Bangábal. It is, I think, important that these *taluka* boundaries should be recognized and respected in all administrative arrangements. The peasant proprietors of the hills, who are a mixture of every caste and class, have strong local feelings or prejudices, which assist them in working together. To be of the same *taluka* is felt to be a considerable bond of union among the headmen of villages; this is a sentiment which should be fostered, as it may be very useful hereafter."

List of District Officers.

The table following shows the officers who have held charge of the District since annexation :—

Names of Officers.	From		To	
Lieutenant Edward Lake	Annexation		January	1847
Mr. G. C. Barnes	February	1847	......	1851
" E. C. Bayley	......	1852	......	1853
" T. D. Forsyth	......	1853	......	1854
" F. H. Cooper	......	1854	......	1855
Major E. Lake	......	1855	......	1856
Mr. R. Jenkins	......	1856	9th January	1857
Major R. Taylor	April	1857	28th August	1860
Mr. R. Saunders	September	1860	3rd September	1861
Major T. W. Mercer	October	1861	18th March	1863
Mr. P. Egerton	April	1863	15th December	1863
Colonel R. Young	......	1864	......	1865
" C. E. Elphinstone	......	1865	3rd October	1866
" J. E. Cracroft	4th October	1866	4th February	1867
Major E. Paske	5th February	1867	27th April	1869
Mr. C. P. Elliot	7th May	1869	22nd November	1869
Major E. Paske	23rd November	1869	26th December	1869
Captain A. Harcourt	27th December	1869	11th April	1870
Lieutenant-Colonel T. W. Mercer ...	12th April	1870	8th March	1872
Major E. Paske	9th March	1872	19th October	1875
Mr. J. G. Cordery	25th October	1875	5th November	1875
" W. Coldstream	16th November	1875	24th January	1876
" J. G. Cordery	25th January	1876	18th July	1877
" J. D. Tremlett	21st July	1877	31st January	1878
Colonel C. V. Jenkins	28th February	1878	6th April	1885
Mr. J. A. E. Miller	7th April	1885	21st April	1885
" C. M. Rivaz	22nd April	1885	15th July	1887
" G. W. Rivaz	16th July	1887	22nd August	1887
" Edward O'Brien	23rd August	1887	25th November	1893
" Clifford	25th November	1893	12th January	1894
" Alex. Anderson	13th January	1894	19th March	1897
" R. Sykes	20th March	1897	27th March	1897
Major F. W. Egerton	28th March	1897	26th September	1897
Mr. R. Sykes	27th September	1897	12th November	1897
" J. G. Silcock	13th November	1897	18th April	1898
" A. E. Martineau	19th April	1898	27th October	1898
" J. G. Silcock	28th October	1898	18th October	1899
" F. Yewdall	19th October	1899	3rd December	1899
" J. G. Silcock	4th December	1899	2nd April	1900
" F. Yewdall	3rd April	1900	19th June	1900
" J. G. Silcock	20th June	1900	19th November	1900

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List of District Officers.

Names of Officers.	From		To	
Captain B. O. Roe	20th November	1900	29th April	1901
Mr. L. White-King, C.S.I.	30th April	1901	9th October	1901
Captain B. O. Roe	10th October	1901	27th January	1903
Mr. R. E. Younghusband	28th January	1903		

Development since annexation. *Table 1 of Part B.*

Some conception of the development of the District since it came into our hands may be gathered from Table No 1, which gives some of the leading statistics for five yearly periods, so far as they are available; while most of the other tables in Part B give comparative figures for the last few years.

Section C.—Population.

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Population.
Density. *Table 6 of Part B.*

Kángra (including Kulu) has a density of total population on total area of 80·2 persons to the square mile, being one of the four Districts of the Province which have a density of less than 100 to the square mile. Kángra Proper alone has, however, a density exceeding 200 to the square mile, but the average population per square mile of total area is, in the case of this District, a peculiarly false measure of the pressure of the population on the soil. Only 562,947 acres (according to present settlement figures) or 878 square miles of the total area of Kángra Proper are under cultivation. The pressure therefore upon the cultivated area is 814 persons to the square mile which approaches the rate of pressure in Jullundur, where the figure is 846.

In his District Report on the Census of 1881, the Deputy Commissioner wrote as follows :—

"From Núrpur to Pálampur the population is very dense, and in the valley which stretches from Shahpur to Baijnáth it must be at least 400 to the square mile, which is very high for a tract so purely agricultural. But in other tracts it is necessarily scattered owing to the nature of the country."

Density by Tahsils.

	Population (1901).	Density.
Pálampur	132,955	300
Kángra	126,335	294
Hamírpur	161,424	269
Dera	125,536	243
Núrpur	102,289	195
Kulú Sub-Division ..	119,585	89
Saráj	50,631	175
Kulú	68,954	65

The Tahsils in order of density are given in the margin and show that the density increases the further one penetrates into the hills, until the fertile Pálampur Tahsil, the centre of the tea-growing industry is reached.

Towns. *Table 7 of Part B.*

Town.	*Population, 1901.*
Dharamsála	6,971
Kángra	4,746
Núrpur	4,462

The whole District contains three towns and 715 villages. All the towns and 648 of the villages are in Kángra Proper. The population of the towns is given in the margin. Kángra, the old capital of the District, shows a decrease of 488 souls since 1891 and Núrpur continues to decrease, its population being less by 1,282 than in 1881. Once a centre of the shawl manufacture, which was carried on by Kashmíri refugees, it has never recovered the injury to that trade caused by the Franco-German war. Only two per cent. of the District population live in the towns.

The average population of the 'village' is 1,052 souls, throughout the District.

Character of villages.

The 'village' of the Census statistics represents the fiscal rather than the social unit of habitation. The fiscal 'village' of Kángra, as will be more fully explained in the paragraphs which deal with the land tenures of the District, has very little resemblance to the villages of the plains. Among other points of difference, to be noted hereafter, one which most strikingly arrests attention,

is the absence of a common village site *(abádí)*. The dwellings of the hill people are scattered promiscuously over the country, each family living upon its own holding in a state of isolation from the other families which are grouped with it into a fiscal circuit. Some of these circuits are small; others are of considerable extent and embrace a considerable population; but even in the largest it is rare to find an aggregation of more than a few houses upon any one spot, and as the Deputy Commissioner remarked in 1881 :— **CHAP. I, C. Population.** **Character of villages.**

"The district is a very hilly one, and numerous spurs extend in all directions from the great snowy range (Háunli or Dhaola Dhár as it is called). Hence, with the exception of a few towns, the people mostly live in detached hamlets which they build among the fields they cultivate. The extensive use of manure for the fields renders it necessary that they should live on the spot, as the labour of carrying is necessarily so great in such a hilly country. Even where the villager does not himself live on the fields he will usually build his cattle-shed there, so as to have the supply of manure close at hand. The abundance of wood available obviates the necessity of using dung as fuel, while in many places the soil is too barren to yield good crops without artificial stimulus."

Growth of population. *Tables 1 and 6 of Part B.*

The figures in Part B show the population of the District at the enumerations of 1868, 1881, 1891 and 1901, besides the census of Kángra Proper taken by Mr. Barnes in 1850 and again in 1855. But, as there shown, there is much doubt as to the accuracy of the enumerations before 1881, and as to the figures of 1850 and 1855 the changes in boundaries noted above make any detailed comparison unprofitable. The population of Bási Bachertu, Shahpur and Kandi, which were included in 1850 and 1855, is stated to have been 41,754 souls in 1868. Assuming for the purpose of comparison that this number had remained constant throughout, we have for the total population of Kángra Proper the following figures :—

In 1850	... 542,673	In 1881	... 621,864
„ 1855	... 595,012	„ 1891	... 647,849
„ 1868	... 644,959	„ 1901	... 648,539

There is thus shown to have taken place an increase of 52,339, or 9·64 per cent. between 1850 and 1855; and a further increase, between 1855 and 1868, of 49,947, or 9·21 per cent., giving a total increase, between 1850 and 1868, of 102,286, or 18·85 per cent. The increase shown between 1850 and 1855 may appear, and probably is, somewhat excessive; but that the early years of British rule were marked by a great addition to the population is not to be questioned. The return of Rájpúts in 1849 who had been previously employed in the Sikh army would alone account for the addition of some thousands to the population.

The following is extracted from the Census Report of 1901 :—

"The conditions of this District are peculiar. There would appear to be but little room for extension of cultivation, the people are averse to emigration, and the population remains almost stationary.

"The District-born population now amounts to 720,348, or 93·8 per cent. of the total, as against 718,830, or 94·3 per cent. in 1891, an almost

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Population.

nominal increase. The births registered, however, in 1891—1900 exceeded the deaths by 4,897, so that a somewhat higher increase might have been anticipated.[32]"

Growth of population. *Tables 1 and 6 of Part B.*

The following figures show the fluctuations of population by Tahsils since 1881 :—

	1881.	1891.	1901.	Percentage of increase or decrease. 1891 on 1881.	1901 on 1891.
KANGRA PROPER ...	621,864	647,849	648,539	+4·2	·1
Kángra	218,588	125,138	126,335	+16·5	+1·0
Pálampur		129,599	132,955		+2·6
Núrpur	105,244	104,895	102,289	−·3	−2·6
Dera	121,423	125,512	125,536	+3·4	...
Hamírpur	176,609	162,705	161,424	−7·9	−·8
TOTAL KULU SUB-DIVISION ...	108,981	115,181	119,585	+5·7	+3·8
Kúlu	52,105	64,630	68,954	+24·3	+6·7
Plách	56,876	50,551	50,631	−11·9	+·2
TOTAL FOR THE DISTRICT ...	730,845	763,030	768,124	+4·5	+0·6

The following notes are reproduced from the Census Report of 1901 :—

Tahsil Kángra.—The rural population is practically stationary, having increased by 410 only, since 1891.

Tahsil Núrpur.—This tahsil shows a decrease of 2,606 since 1891, and the District Census Report states :—" An explanation which may be tentatively advanced is that a large proportion of the land in these tahsils being poor will not well support an increase of population, and if there has been an increase in reality, it has been drawn off by emigration for private and military service. In addition to the 37th and 38th Dogras another Dogra regiment is being raised, and there are Dogra companies in other regiments."

The falling-off in tahsil Hamírpur amounts to 1,281 souls, and the above explanation applies to this tahsil also.

The fluctuations since 1868 were thus discussed by the Deputy Commissioner in his Census Report for 1881 :—

" The increase of population in the Kángra Tahsil is chiefly due to the extension of tea cultivation, as a large number of coolies are employed in the various plantations, European as well as native; whilst the large decrease in the Núrpur Tahsil is partly accounted for by the decay of the shawl trade, and partly by the town (which was formerly a very large one and largely populated) having been of late years almost entirely deserted.

"The decrease in the Dera and Hamírpur Tahsils may be partially accounted for by the late war in Kábul, as the chief number of our recruits in this district are taken from those *ilákas ;* it is also an unhealthy part of the district. Since 1868 the cultivated area of the district has increased from 435,940 to 717,360 acres, if the annual returns are to be trusted."

(32) These figures include the population of the Kúlu Sub-division.

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Population.
Migration.
Tables 8 and 9 of Part B.

The following table shows the effect of migration on the population of the Kángra District according to the Census of 1901 :—

	Persons.	Males.	Females.
IMMIGRANTS.			
I.—From within the Punjab and North-West Frontier Province ...	42,189	19,039	23,150
II.—From the rest of India ...	5,333	3,644	1,689
III.—From the rest of Asia ...	199	157	42
IV.—From other countries ...	55	28	27
Total Immigrants ...	47,776	22,868	24,908
EMIGRANTS.			
I.—To within the Punjab and North-West Frontier Province ...	45,694	23,992	21,702
II.—To the rest of India ...	4,013	1,924	2,089
Total Emigrants ...	49,707	25,916	23,791
Excess + defect — of Immigrants over Emigrants ...	−1,931	−3,048	+1,117

The bulk of the immigration is from the Districts, States and Provinces in India noted in the margin. The immigration from the countries outside India is very small.

Districts, States and Provinces.	Total immigrants.	Number of males in 1,000 immigrants.
Simla ...	1,179	406
Simla States ...	3,787	302
Mandi ...	5,777	370
Hoshiárpur ...	14,758	469
Gurdáspur ...	5,614	396
Chamba ...	7,356	509
United Provinces of Agra and Oudh ..	1,185	671
Kashmir ...	7,561	509
Nepal and Bhutan ...	2,099	812

The emigration is mainly to the Districts and *States* noted in the margin.

	Males.	Females.		Males.	Females.
Simla ...	2,021	191	Lahore ...	1,186	282
Simla Hill States	1,560	2,693	Amritsar ...	1,338	418
Mandi ...	2,477	2,222	Gurdáspur ...	2,307	3,987
Hoshiárpur ...	2,653	10,148	*Chamba* ...	926	1,045
Patiála ...	708	307	Peshâwar ...	1,190	17
			Kashmir ...	915	1,780

The District thus loses 1,931 souls by migration, and its net interchanges of population with the Districts and States *in India* which mainly affect its population are noted in the margin.

Net gain from + or loss to −		Net gain from + or loss to −	
Ambála ...	−518	Lahore ...	−1,266
Nahan ...	−645	Amritsar ...	−1,354
Simla with Hill States	−1,499	Gurdáspur ...	−680
Mandi and Suket ...	+918	Chamba ...	+5,385
Hoshiárpur ...	+1,957	Peshâwar ...	−1,170
Ferozepore ...	−561	Kohát ...	−643
Patiála ...	−903	Bannu (old) ...	−544
		Kashmir ...	−1,134

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Population.

Migration. *Tables 8 and 9 of Part B.*

	Gain or loss by Intra-Provincial Migration.	
	1901.	1891.
Total ...	−3,505	−4,967
Chamba	+5,385	+4,859
Hoshiárpur	+1,957	+161

Comparison with the figures of 1891 shows that Kángra lost, by intra-Provincial migration alone, 3,505 souls in the decade ending 1901 or 1,462 fewer than in the previous decade.

	Gain or loss by Intra-Imperial Migration.
	1901.
Total ...	−2,185

Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India both within the Punjab and to or from other Provinces in India we have the marginal data.

The following remarks on the migration to and from adjoining territory, taken from the Census Report of 1881, still hold good:—

"In Kángra the density of rural population per square mile of culturable area is higher than in any other Punjab District except Simla; but the mountain sides afford pasture to numerous flocks and herds, and the carrying trade with Central Asia contributes to the means of the people. The population is largely indigenous, 95 per cent. of the villagers being born in the District; and interchange of population is confined to the neighbouring Districts and States. The contrast between the proportion of males among the emigrants to and immigrants from Simla, respectively, show strikingly how temporary is the one and how reciprocal the other movement; while the same test shows the relative nature of the migrations to and from the overcrowded District of Hoshiárpur to be exactly the reverse, the emigration being reciprocal, and the immigration not temporary indeed but permanent. The migration to and from the Hill States is apparently largely permanent. The immigration from Chamba, however, which forms a considerable proportion of the whole, is chiefly periodic. The immigration from Kashmír is doubtless a result of the late terrible famine which has desolated that country; and the moderate percentage of males show how largely whole families must have fled from starvation. The permanent colonies of Kashmír shawl-weavers at Núrpur and Tiloknáth have almost disappeared with the falling-off in the trade."

Age statistics. *Table 10 of Part B.*

The following statement shows the age distribution per 10,000 persons of both sexes:—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1 ...	139	138	277	25 and under 30 ...	448	449	897
1 and under 2 ...	91	93	184	30 " " 35 ...	433	418	851
2 " " 3 ...	119	117	236	35 " " 40 ...	324	271	595
3 " " 4 ...	116	121	237	40 " " 45 ...	338	313	651
4 " " 5 ...	118	114	232	45 " " 50 ...	209	157	366
5 " " 10 ...	653	644	1,297	50 " " 55 ...	241	208	449
10 " " 15 ...	666	551	1,217	55 " " 60 ...	113	73	186
15 " " 20 ...	473	440	913	60 and over	330	301	631
20 " " 25 ...	385	396	781				

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Population.

Vital statistics.

The Kángra District returns a very low birth-rate, the average for the five years 1898—1902 being only 34·6 per *mille* of the population (17·8 males and 16·8 females). The Civil Surgeon reports that separate figures for Hindús and Muhammadans cannot be obtained, but as the population is almost exclusively Hindu it may be assumed that the low birth-rate is due to the Hindu element in the population. The low birth-rate cannot apparently be attributed to defective registration but is to be assigned to the paucity of women in the District.

Superstitions regarding births.

Superstitions regarding unlucky births are rife in Kángra. Thus a child born in Kátak is unlucky and the evil is averted by a fictitious re-birth from a cow, '*gobarsab*,' or by a magic bath, into which various ingredients called *sarboa Khadi* are put. A birth which occurs on the *amáwas* is dangerous to the father, and one on the *chautardashi*, or 14th of a lunar month, to the mother, but her danger can be averted by making an image of Shiva and giving it to a Brahman. Similarly certain *nakshatras* are unlucky to various persons and complicated rites are required to avert them. These superstitions are all based on the Hindu systems of astrology. Other ideas appear to have a different origin. Thus a child born after twins (*dúlá* or *jonkri*) is called *lauhka* or little, but it portends neither good nor evil: one born after them of the other sex is *trehar* or *trekar* and is dangerous to its parents:(3) one born in the 8th month of pregnancy, *athwáhá*, is equally so, and the danger is occasionally warded off by turning a *charkhá* or spinning-wheel round the mother's head and giving it to the midwife. Deformed children born with six fingers or apertures in the nostril or ear are called *gurnandhá*, but are not ill-omened. One born with a deformity of the head, *tarmundá*, is however inauspicious.

Sex statistics. *Table 16 of Part B.*

The number of males in every 10,000 of both sexes in shown below:—

Census of		Whole District. In villages.	Whole District. Total.	Kangra Proper. In villages.	Kangra Proper. In towns.	Kangra Proper. Total.
All religions	1868	...	5,291	...	..	5,291
	1881	5,198	5,211	5,233	5,775	5,247
	1891	5,184	5,204	5,218	6,118	5,240
	1901	5,178	5,196	5,208	6,046	5,229
Census of 1901	Hindús	5,163	5,181	5,192	6,174	5,212
	Sikhs	5,802	5,868	5,786	7,167	5,855
	Muhammadans	5,475	5,478	5,467	5,522	5,471

(3) It appears however to depend on the *nakshatra*. If that be auspicious the child is peculiarly lucky and a well-known proverb runs :—*trelar rele yá sangele*, i. e., a *trelar* portends either good or evil. But in this case *trelar* is the term for a child born after *two* of the other sex, one born after three being called *cholar*, (Pálampur).

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Population.
Sex statistics.

The marginal table shows the number of females under five years of age to every 1,000 males as returned in the Census of 1901. Thus the proportion of girl children to boys is satisfactory

Year of life.	All religions.	Hindús.	Sikhs.	Muhammadans.
Under 1 year ...	995	991	667	1,065
1 and under 2 ...	1,025	1,033	2,000	860
2 " " 3 ...	985	986	1,300	943
3 " " 4 ...	1,044	1,041	818	1,063
4 " " 5 ...	974	980	692	882

among Hindús and Muhammadans, but the Sikh population is too small in this District to form a basis for comparison. If the data for Kángra Proper alone be taken it will be found that girls under 5 number 1,033 to 1,000 boys. Details for certain castes and Rájpút tribes will be found in Appendix I to Table XIV of the Census tables for 1901.

Marriage customs and infanticide.

Among the members of the three superior *barns*, (Brahmans, Kshatrias, and Vaisyas) the rules prohibiting the marriage of daughters with men of lower castes are exceedingly strict. There is a widely prevalent custom, particularly among the Brahmans and Rájpúts, according to which a man must always take a wife from a lower and give his daughters to a higher caste. There is the greatest difference between *giving* a girl and *taking* a girl. If a Rájpút is asked with what class he may intermarry, he will usually mention some below his own, but if asked whether he would give his daughter to the same tribe in exchange, would be horrified at the idea. The same rule prevails among the local Brahmans, though to a less extent. The Deputy Commissioner (Mr. Coldstream) wrote:—

"The result of this is, that it becomes most difficult to obtain a suitable match for high-born girls, and there can be no doubt, I think, that the custom of infanticide is by no means extinct. It is, however, practised in a much more scientific method than in former days. It was not long ago that a case of this kind was brought before me in which there was evidence to show that the woman had deliberately prepared to put an end to the child's life if it should turn out to be a girl, as it actually did. She described how a female relative of her's had advised her to starve the child, roll over it, fling it about, and if these methods had not the desired result, give it some opium. In this case she happened to be discovered, but it is most probable that there are many such which elude detection. The system adopted for prevention of the crime can only operate as a partial check, as the families in which it is more usually committed are more or less influential."

Marriages.

Throughout the whole District infant marriages are customary, the only exception being in the case of very high-caste girls for whom it is difficult to find a suitable match. The different tribes marry as a rule among themselves, but cannot marry persons of the same *zát* or *al.*[4] The lowest tribes are just as strict in this respect as the high-born ones. For instance, a Rámdási Chamár must marry a Chamári who is not a Rámdási. A Nagtain Badi must marry a Badin who is not a Nagtain. A Vihan Gaddi must

(4) *Zát=sept*, *al* simply defines people of the same sept living in one place. The Ghiraths use the terms loosely.

marry a Gaddin who is not a Vihan, and so on. With reference to the *gotar*, there seems less strictness, though amongst most tribes it is positively forbidden to intermarry in the same *gotar*. Among high-caste people it is considered wrong to take any payment for a daughter, but among most of the low castes it is customary for a regular traffic to be carried on in girls; and although this may seem contrary to morality there can be little doubt that it acts as a check on infanticide, and leads to girls being better cared for by their parents. There are four kinds of betrothal contracts which are very common among the lower classes in this District.

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Population.
Marriages.

(1) *Exchanges (atta satta ka náta)*.—These are sometimes most complicated and perplexing. *A* will promise his daughter to *B*, on condition that the latter gives his to *C*, who again promises his daughter to *A*. Sometimes there are five or six links in the chain and a breach of promise on the part of one will involve the whole arrangement in confusion, especially if some of the promises have been fulfilled.

(2) *Labour*.—The bridegroom elect binds himself to work for the bride's family sometimes for nine or ten years, perhaps after all to have the mortification of seeing her married off to some one else, just as he was expecting to carry off the prize. This is probably a very ancient custom, and reminds one of the story of Jacob working for Laban for his two daughters Leah and Rachel.

(3) *Money*.—Cash payment is made for the bride, varying according to the circumstances of the family. This is a fruitful source of debt, and also acts as a check upon marriage. Numbers of marriageable young men are obliged to go without wives, owing to the exorbitant demands made by the parents of eligible young ladies, but it is much more common to mortgage the ancestral land and pay the demand.

(4) *Dharm* or *pun* betrothals, where no payment or exchange of any kind is made. These are comparatively rare among the lower classes. Accounts of the customs connected with marriage among the Gaddís and Ghiraths will be found in Monographs Nos. II and III of the Punjab Ethnography. As usual, trees play an important part in marriage ceremonies in this District.

Polyandry and polygamy.

Polyandry is never practised in this part of the District, though it is practised in Saráj and Láhul. It is not uncommon, however, for a man to sell his wife to any one else who makes a fair bid for her. Sometimes such agreements are executed on stamped paper and presented for registration. Polygamy is considered allowable, and is more or less practised among nearly all the tribes. The difficulty of procuring wives acts, however, as a considerable check upon this practice.

Customs of inheritance, legitimacy, &c.
Lyall, § 74.

The following is a brief summary of the customs prevailing in Kángra Proper regarding inheritance, rights of widows and daughters, powers of gift, adoption, &c. Except in those *talukas* of Núrpur, the tenures of which assimilate to the plains, it is the general custom of all tribes in Kángra Proper for the *jheta betá*, or

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eldest son, to get something as *jhetanda* in excess of the share which the other sons inherit equally with himself [5] : this something may be a field, a cow or ox, or any other valuable thing. The Gaddís say that among them the eldest son gets a twentieth of the paternal estate as *jhetanda*, but in return is saddled with an extra twentieth of the paternal debts, if any. In case of inheritance by sons by more than one wife, the *chúndavand* and not the *pagvand* rule is followed, that is to say, the first division of the inheritance is made upon mothers, and not upon heads of sons. This rule of *chúndavand* prevails universally among all tribes in Kángra Proper, except the Gaddís, a large section of whom are guided by the rule of *pagvand*. This section consists of those whose original homes are in Bharmaur, as distinguished from Gadderan urár-Rávi, or the southern side of the Upper Rávi Valley in Chamba. Instances are not rare in Kángra in families of all classes where, by consent or by interference of the father in his lifetime, the inheritance has been divided by *pagvand*, but the general prevalence of the *chúndavand* rule seems undeniable.

Something nearly approaching to a custom of primogeniture prevails in a few families. For instance, the Ránas of Habrol, Gumbhar and Dhatwál give small allotments only to younger sons, which revert to the Rána or head of the family for the time being in case the younger branch dies out; and the Dhatwál cadets, moreover, have to pay heavy grain rents on their allotments to the Rána, though they are acknowledged to hold as proprietors. In the case of the Indauria Rájpúts it is asserted that all sons inherit equal shares of the *bás* or residential estates and that the remaining, which are known as *chaudhár* estates, go to the eldest son as *chaudhri*. But this asserted custom is somewhat obscure, and is disputed. The fact is that the *chaudhrís'* interest in the *chaudár* estate has changed in degree and in nature since the days of the Rájas. It then amounted to little more than the right to certain liberal fees on the rents in kind which went to the Rájas; but the Sikhs leased these rents in kind, and in fact the whole profit and loss on the estates, to the *chaudhrís* for fixed sums. Among the Kanets of Kothi Sowár, that is of Chhota and Bara Bangáhal, the custom was that the *vands* or separate holdings were indivisible. If a man died possessed of one *vand* only, it went to the *kanna betá* or youngest son; if he held two, the other went to the next youngest. How this custom arose is explained in this way: in the first place the *vands* were allotments only capable of properly maintaining one family; in the second place the eldest son used to be away in his father's lifetime doing *chákari*, or feudal service of some kind, to the Rája, and could generally manage to get a grant of land elsewhere, while the younger son stayed at home with his father and succeeded him. An examination of the pedigree trees for these *vands* or holdings will show that the custom has been in full force up to the present time or till very recently. Among the people concerned opinions differ as to whether it should be enforced by our Courts in cases of

(5) This custom is said to be dying out.

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dispute in future. Sir J. B. Lyall thought it should not, "as over and above change of circumstances, the tenure has been altered by the first settlement. In place of a mere allotment of fields the Kanet of Kothi Sowár now owns, besides his fields, a share in the waste lands of an estate which may be compared to a small Swiss canton."[6]

In respect of questions of legitimacy or validity of marriage the landholders may be put into two classes, *viz.*, first those whose women affect seclusion and do not work in the fields, and who cannot contract what are known as *jhanjaréra* or widow marriages; and secondly those who marry widows and allow their women to work more or less in the fields. Among the former the son of a *rakhorar*, or kept, as opposed to a *biatar*, or married, woman would be a *sirtora* or illegitimate, and would inherit no share. Among the latter the son of any kept woman (provided she was not of impure race, connection with whom would involve loss of caste) would by custom or past practice share equally with the son by a wife married in the most formal manner probably because in such a case a *jhanjaréra* marriage would be inferred. Very little outward ceremony is used in the case of a *jhanjaréra* marriage. It is doubtful whether concubinage accompanied by the putting off of the outward signs of the widowed state, *i.e.*, resuming the *bálu* or nose-ring, is not sufficient to make a valid marriage according to the real custom of the country, but the husband generally celebrates the event by a feast, and there is a tendency to consider this a necessary formality. The Gaddís say that among them if a widow has been, as they understand it, lawfully obtained from her guardians in consideration of value given, then she is reckoned a wife, whether any ceremony be performed or not. The feeling among the Kanets is the same.

Pichlags, that is, sons begotten by a first husband, who accompany their mother to her second husband's house or are born therein, are not entitled to a share. This is the general rule; but the Gaddís and Kanets appear to hold that, if a man takes a widow to wife who is at the time *enceinte*, the child born will be reckoned his child, and not a *pichlag*.[7]

Among the Gaddís a child born to a widow within *four* years of her husband's death succeeds, provided that she is still living in her husband's house. The custom is called *chaukhandu*, *i.e.*, "four walls." (Punjab Notes and Queries, 1884, art. 668. Cf. also Indian Antiquary, 1902, p. 359, and 1904, p. 32.)

All tribes agree that a man can adopt a son out of his own *gotar* or clan.[8] It is doubtful whether public opinion would support the

(6) See note on Tribal Law in Chapter III *a*.

(7) On this point see Question 7 in Appendix B (Addenda to the Rivåj-i-ám) printed in Monograph No. II. If the price of the woman has been paid to the first husband the child belongs to the purchaser, if not, it belongs to the first husband.

(8) But see Question 11 of the same. The Gaddís say a man can only adopt from the descendants of a common ancestor and that the adopted son loses all claim on his natural family.

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adoption of a son from another clan if the kinsmen objected, unless perhaps in the case of a daughter's son, and even then there would be difference of opinion; but the majority would support the validity of the adoption. Many written deeds of adoption, old and new, are to be found in the District; but writing was formerly resorted to only in cases where a dispute was anticipated either because the adopted son was a very distant kinsman, or for some other similar reason.

There is very little formal adoption in this District. A man more often makes a will in favour of a kinsman or son-in-law who has lived with him and helped to cultivate his land.

With regard to a widow's right to inherit, the Rájpúts, Brahmans, Khatrís, Mahájans, &c., say that she holds for life on condition of chastity and the majority of judicial decisions uphold this view. The Kanets of Kothi Sowár say clearly that so long as she continues to reside in her late husband's house, she cannot be dispossessed even though she openly intrigues with another man, or permits him to live in the house with her. This is the real custom also of the Ghiraths and other similar castes in Kángra, though they do not admit the fact so bluntly.

With regard to daughters, all classes agree that, in default of sons, an orphan daughter has an interest similar to that of a widow, so long as she remains unmarried. The general feeling seems to be that a daughter or her children can never succeed by simple inheritance to landed estate in preference to kinsmen, however remote. This is what the people say when the question is put to them in a general way; but they occasionally take another view in actual cases, and the history of estates show that daughters have occasionally been allowed to inherit.(9) All, however, admit that in default of sons a father can, by formal deed of gift, bestow acquired land on a daughter or her children; and the people of the *kabzáwári talukás* say that such a gift of ancestral land even would not be invalidated by objections made by kinsmen too remote to perform *shrádh* or offer the *pind* to a common ancestor. According to this the power to object would be limited to the descendants of the donor's great-great-grandfather, for the worship of ancestors is not carried farther. The Gaddís and Kanets, however, dispense with these *shrádh* ceremonies, and therefore can give no limit beyond which the claims of kinsmen should be rejected as too remote. This does not imply that among them the feeling of kinship and of right of succession is kept alive longer; the contrary is decidedly the case. By ancestral land is generally understood land once held by the common ancestor, not all land whatsoever inherited by the donor.

Language.

The eastern group of hill languages is shown in the tables as Pahárí, and would appear to be practically the same as the Garhwáli

(9) Mr. Lyall, however, who probably knows more than anybody else of the people of the Punjab hills, thinks that the people of Kángra Proper, as distinct from Kulu, approach both in race and language nearer to the western or Dogra than to the eastern or Pahári group.

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Language.

of the philologists. Its western boundary is the eastern watershed of the Rávi which separates Chamba from Kángra ;[10] to the north it is separated from the Tibetan group of tongues by the mid-Himalayas ; to the south it extends as far as the foot of the mountains, but not to the low hills at their base ; while it stretches away eastward through Garhwál and Kumáon to meet the Nepalese. It is an Indic language, more akin to Hindi than to Panjábi, and is included with Nepalese by Hörnle in his Northern Gaudian group. But here, as in all mountainous tracts, dialectic variations are numerous, each considerable mountain range separating two forms of speech which differ in a greater or less degree. Thus the Mandi people call their dialect Mandiáli, the Kulu people, Kuluhi. Gádi is spoken by the inhabitants of the range which divides Kángra from Chamba,[10] and Hindúri by the people of the lower Hill States. The character used is the Thákuri or Tankri of the hills, but the only literature that the language appears to possess begins and ends with a small but interesting collection of rhapsodies in praise of Rája Jagat Sing (A. D. 1650) by a Kángra bard called Gambir Rai (J. A. S. B., 1875, p. 192). In his District Census Report for 1881, the Deputy Commissioner wrote :—

"The dialects spoken are various, as may be guessed from a glance at the list of principal tribes. The Gaddís, Kashmíris, Labánas and valley people are mostly unintelligible to one another, so far as their own particular language or dialect goes, though there is a common colloquial which may be styled Pahári, for want of a better name, which is generally understood by all. I have taken some trouble to collect some of the words used in ordinary conversation, and am satisfied that the dialect which generally prevails is distinctly Sanskritic in its origin ; as is also the character, though the latter is quite distinct from any character used in the plains, and cannot be deciphered except by inhabitants of the district."

The languages of the Kulu Sub-division are further discussed in Volume II.

Caste in the hills.
Lyall, § 73.

The following quotation from Sir J. B. Lyall's Settlement Report shows the nature of the institution of caste in the hill regions of Kángra :—

"Till lately, the limits of caste do not seem to have been so immutably fixed in the hills as in the plains. The Rája was the fountain of honour, and could do much as he liked. I have heard old men quote instances within their memory in which a Rája promoted a Ghirath to be a Ráthi, and a Thákar to be a Rájpút, for service done or money given ; and at the present day the power of admitting back into caste fellowship persons put under a ban for some grave act of defilement is a source of income to the *jágírdár* Rájás. I believe that Mr. Campbell, the present Lieutenant-Governor of Bengal, has asserted that there is no such thing as a distinct Rájpút stock ; that in former times, before caste distinctions had become crystallized, any tribe or family whose ancestor or head rose to royal rank became in time Rájpút.

(10) Gádi or Barmauri has been classed by Dr. Grierson as belonging to the Chamba group of the W. Pahári dialects. It has the harsh *kh* for *s* characteristic of other hill dialects, *e. g.*, *khako* for *sás*, *khunna*, to hear, while many words peculiar to Gádi begin with *kh*, *e.g.*, *khina*, to fall (of snow) *khila*, old, *khinat*, hail, *khingna*, to smell. The late Mr. O'Brien compiled a Gádi Grammar reprinted as an Appendix to this volume.

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"This is certainly the conclusion to which many facts point with regard to the Rájpúts of these hills. Two of the old royal and now essentially Rájpút families of this District, *viz.*, Kotlehr and Bangáhal, are said to be Brahman by original stock. Mr. Barnes says that in Kángra the son of a Rájpút by a low-caste woman takes place as a Ráthi: in Seoráj and other places in the interior of the hills I have met families calling themselves Rájpúts, and growing into general acceptance as Rájpúts, in their own country at least, whose only claim to the title was that their father or grandfather was the offspring of a Kanetni by a foreign Brahman. On the border line in the Himaláyas, between Tibet and India Proper, any one can observe caste growing before his eyes; the noble is changing into a Rájpút, the priest into a Brahman, the peasant into a Jat; and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kángra Proper down to a period not very remote from to-day."

And the remarks quoted in the following paragraph show how exceedingly indefinite are the lines of demarcation between the different castes.

The following description of the social positions of the principal proprietary castes is also taken from Sir J. B. Lyall's Report:—

"It will be seen that I have divided the Brahmans and others into two grades. In Mr. Barnes' account of the population he makes refraining from agriculture the line of distinction between first class and second class Brahmans. I think it would be more accurate to put it at refraining from ploughing; there are many Brahman families who are too proud to plough, but very few who do not do every other kind of field work themselves. Now-a-days the same may be said, with nearly equal truth, of the better Rájpút families. The Miáns, or first grade Rájpúts, are the members of the 22 royal houses, of whom a list is given in Mr. Barnes' paragraph 262, and of a few other houses such as the Manhás, Sonkla, Bangahlia, Chohán, and Rahtor clans, all of which, either now or at some former time, have had a Rája to their head in some part of Northern India.

"The Rájpút clans of the second grade might more properly be called first grade Thákars: among the most distinguished and numerous of them are the Habrols, the Dhatwáls, the Indauriás, the Nángles, the Gumbaris, the Ránes, the Baniáls, the Ránáts, the Mailes. They marry their daughters to the Miáns, and take daughters in marriage from the Ráthís. In the statements most of the Thákars have been entered as second class Rájpúts, and a few as first class Súdras. Most of the Thákars entered in this last class might more properly have been classed as Ráthís. The Núrpur Thákars are all no better than Ráthís. A Thákar, if asked in what way he is better than a Ráthi, will say that his own manners and social customs, particularly in respect of selling daughters, marrying a brother's widow, &c., are more like those of the Mián class than those of the Ráthís are. The best line of distinction, however, is the marriage connection; the Mián will marry a Thákar's daughter but not a Ráthi's. The Ráthi's daughter marries a Thákar, and her daughter can then marry a Mián. No one calls himself a Ráthi, or likes to be addressed as one. The term is understood to convey some degree of slight or insult; the distinction between Thákar and Ráthi is, however, very loose. A rich man of a Ráthi family, like Shib Diál Chaudhrí of Chetru, marries his daughter to an impoverished Rája and his whole clan gets a kind of step and becomes Thákar Rájpút. So agâin a Rája out riding falls in love with a Patiál girl herding cattle, and marries her; thereupon the whole clan begins to give its daughters to Miáns. The whole thing reminds one of

Social and proprietary importance of the different castes.

the struggles of families to rise in society in England, except that the numbers interested in the struggle are greater here, as a man cannot separate himself entirely from his clan, and must take it up with him or stay where he is, and except that the tactics or rules of the game are here stricter and more formal, and the movement much slower.

"After the Rájpúts come the families belonging to the Bes Barn, or caste division. I have put the Khatrís in this, as they are all traders and shop-keepers, but they claim to belong to the Chatri Barn and to rank with Rájpúts. The other castes in this division are the Mahájans, Kaits, Súds, and Karárs, all bankers, traders and shop-keepers.

"The Súdras of the first grade comprise Thákars, Ráthís, and Kanets only[11]. The most important tribes among the second grade Súdras are the Ghirths, who much exceed any other tribe of the grades in numbers, except in Núrpur, where they are beaten by the Jats. Next after the Ghirths and Jats in number come the Lohárs, Náis, Kumhárs, and Tarkháns, most of whom carry on their hereditary professions, though they also own land. This is also true of the Kaláls, the Darzís, the Baterás, the Chimbás, the Jhiwars, and the Suniyárs. In this grade are also found the Sainis, the Hindú Gújars, and the Kolís, who are purely agricultural tribes; the Lobánas are also carriers and traders in grains. The Bhojkís, Gusáins and Jogís have or had some priestly avocations. The amount of land held by Muhammadans is very insignificant. In Núrpur there are a few Syads, Ráwals and Aráíns; in the other *parganas* the Gújars are the only true landholding class among Muhammadans, though some artizans calling themselves Shekhs (in origin converts from among the lowest castes of Hindús), hold small patches.

"Among the *ních* or inferior castes of Hindús, are the Juláhas, the Karaunks, the Daugrís, Chamárs, Saráres and Dumnás, whom other Hindús look upon as outcastes. Most of them eat the flesh of cows or oxen which die a natural death.

"Of the total cultivated area of Kángra Proper (exclusive of the three unsettled *jágírs*, for which I have no returns of holdings) the Bráhmans of both grades own about 18 per cent.; the Rájpúts of the first grade about 6 per cent.; the Rájpúts of the second grade about 15 per cent.; the Khatrís, Mahájans, Kaits, Súds, and Karárs about 2 per cent.; the Thákars, Ráthís, and Kanets about 37 per cent.; the 2nd grade Súdras about 19 per cent.; the Muhammadans about 1 per cent.; and the outcast Hindu tribes about 2 per cent. The second class Rájpúts, as I have said, are really Thákars. The Thákars and Ráthís, therefore, own between them about half the country, as the share of the Kanets in Kángra Proper is very small."

(11) See note to p. 74.

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DISTRIBUTION OF PROPERTY IN PARGANA, KANGRA (REVISED SETTLEMENT, 1867).

Name and grade of caste.	Number of *als*, *i.e.*, clans or sub-divisions of caste.	Number of families.	Number of holdings.	Number of shareholders.	AREA, WITH DETAIL HOW CULTIVATED. — *Khudkásht.* — With their own hands, with or without the assistance of farm servants.	*Khudkásht.* — By farm servants only.	By tenants.	Total cultivated.	Land revenue demand in Rupees.
1st grade Bráhmans ...	9	1,843	3,013	7,029	7,057	2,126	6,518	15,701	29,319
2nd grade Bráhmans ...	116	542	1,167	2,108	3,239	208	941	4,388	8,054
Total of Bráhmans ..	125	2,385	4,180	9,137	10,296	2,334	7,459	20,089	37,374
1st grade Rájpúts ...	27	876	1,662	4,314	3,752	1,325	3,734	8,811	17,735
2nd grade Rájpúts ...	142	1,362	3,449	6,269	12,043	802	3,392	16,237	30,835
Total of Rájpúts ...	169	2,238	5,111	10,582	15,795	2,127	7,126	25,048	48,571
Khatrís, Mahajáns, Kaits, Karárs, &c.	4	736	910	1,875	917	167	3,680	4,764	11,103
1st grade Súdras { Ráthís, Thákars, Kanets }	3	1,863	3,695	7,788	15,808	422	3,313	19,543	34,420
2nd grade Súdras ...	28	7,179	15,933	26,252	38,364	141	3,501	42,006	1,19,388
Total of Súdras ...	31	9,042	19,628	34,040	54,172	563	6,814	61,549	1,53,809
1st grade Gaddís ..	7	1,194	2,140	4,612	6,744	6	885	7,635	10,104
2nd grade Gaddís ...	6	246	382	784	847	...	132	979	854
Total of Gaddís ...	13	1,440	2,522	5,396	7,591	6	1,017	8,614	10,959
Muhammadans	3	660	1,072	1,566	1,600	7	166	1,783	3,790
Outcast Hindu tribes ..	16	1,388	2,409	3,808	3,540	...	161	3,701	6,088
Grand Total ...	341	17,889	35,832	66,405	93,921	5,204	26,423	125,548	2,71,697

REMARKS.

First class Bráhmans are numerous in this *pargana*: about two-thirds of them are Nagarkotias, and the rest are nearly all Batehrús. They abound most in Rájgiri, Pálam, and Rihlu. In the second grade the Bojra clan is the only one at all numerous.

Among first grade Rájpúts the Katoch clan heads the list with 1,144 shareholders; next come the Goleria with 626, and the Pathánia with 625. They mostly live in Rájgiri and Pálam. In the second grade the Habrol and Pathiál clans are the most numerous.

There are 796 Maháјan landholders, almost all in Pálam.

The first grade Súdras, Ráthís and Thákars, who in other *parganas* hold between a half and a third of the whole area, here hold less than a sixth: there are 1,111 Kanets in this grade, who nearly all belong to Bangáhal.

In point of numbers the Ghirths comprise 74 per cent. of the second class Súdra landholders. They live chiefly in the Kángra Valley, and take there the place which the Ráthís and Thákars hold in the rest of the country.

The Gaddís are of course Hindús, though I have had them shown apart from the *Jándre*, or cotton-clad Hindús, as they form, as it were, a distinct nationality. The first class Gaddís are divided into Bráhmans, Bhats, Rájpúts, Khatrís, Thákars, Ráthís and Tarkháns, and the second class into Sepís, Badís, Halís, Dhaugrís and Lohárs. The Dágís have been entered as second class Gaddís, but they properly belong to a different nationality, and bear the same relation to the Kanets of Bangáhal as the Sepís, Badís and Halís do to the first class Gaddís. The Ráthís are the most numerous among the Gaddís; the Bráhmans and Khatrís come next. These Khatrís are not traders or shop-keepers like the men of the same caste name in other countries; they are the best class of Gaddís, and number among them the best shepherds and the richest and most influential men.

In this *pargana* 2,385 acres of cultivated land, paying Rs. 2,817-13-8, are owned by Europeans, and are not included in this statement.

Social and proprietary importance of the different castes.

DISTRIBUTION OF PROPERTY IN PARGANA NURPUR (REVISED SETTLEMENT, 1867).

Name and grade of caste.	Number of *als, i.e.*, clans or sub-divisions of caste.	Number of families.	Number of holdings.	Number of shareholders.	AREA, WITH DETAIL HOW CULTIVATED. *Khudkásht.* With their own hands, with or without the assistance of farm servants.	*Khudkásht.* By farm servants only.	By tenants.	Total cultivated.	Land revenue demand in Rupees.
1st grade Bráhmans ...	30	373	691	2,121	4,038	538	3,053	7,629	6,888
2nd grade Bráhmans ...	64	328	806	2,733	5,886	75	1,187	7,148	7,521
Total of Bráhmans ...	94	701	1,497	4,854	9,924	613	4,240	14,777	14,410
1st grade Rájpúts ...	13	196	465	1,133	2,324	1,349	4,894	8,567	7,508
2nd grade Rájpúts ...	50	550	1,425	4,576	14,532	1,308	9,963	25,803	31,241
Total of Rájpúts ...	63	746	1,890	5,709	16,856	2,657	14,857	34,370	38,749
Khatrís, Mahájans, Karárs, &c.	6	85	165	456	687	72	634	1,393	1,737
1st grade Súdras, Thákars, and Ráthís, &c.	2	2,757	3,946	8,091	45,054	31	6,553	51,638	53,165
2nd grade Súdras ...	17	841	1,411	4,737	8,888	4	870	9,762	10,702
Total of Súdras ...	19	3,598	5,357	12,828	53,942	35	7,423	61,400	63,867
Muhammadans	15	319	460	1,296	1,902	30	437	2,369	2,910
Outcast Hindús	8	380	583	1,528	1,018	...	135	1,153	1,193
Grand Total ...	205	4,829	9,952	26,671	84,329	3,407	27,726	115,462	1,22,869
Jágír	...	...	...	...	...	...	...	...	1,805
Total ...	...	...	..	...	...	...	...	...	1,24,674

REMARKS.

Among the first grade Bráhmans the *Parohits* are numerous in the Tharra and Kotla *talukas*; among first class Rájpúts the Pathánias count 592 shareholders, most of whom live in the northern *talukas*, though there are a good many also in Khairan.

The Indauriás take the lead among second grade Rájpúts with 977 shareholders, and are followed by the Nangle and Anotar clans, whose head-quarters are in Jowáli.

The second class Rájpúts and the Thákars and Ráthís, or first grade Súdras, between them hold two-thirds of the lands of the *pargana*.

Among the second grade Súdra landholders, the Jats are the most numerous, counting 1,374 shareholders. They are found chiefly in *taluka* Tharra, Jagatpur and Jowáli.

The outcast Hindu tribes own only one-hundredth of the land, a smaller proportion than in any other *pargana*.

CHAP. I, C.

Population.

Social and proprietary importance of the different castes.

DISTRIBUTION OF PROPERTY IN PARGANA DEHRA (REVISED SETTLEMENT, 1867).

Name and grade of caste.	Number of *als*, *i.e.*, clans or sub-divisions of caste.	Number of families.	Number of holdings.	Number of shareholders.	AREA, WITH DETAIL HOW CULTIVATED. *Khudkásht.* With their own hands, with or without the assistance of farm servants.	By farm servants only.	By tenants.	Total cultivated.	Land revenue demand in Rupees.
1st grade Bráhmans ...	7	488	982	2,437	333	...	5,122	5,455	8,120
2nd grade Bráhmans ...	244	1,056	2,693	6,341	10,974	14	2,965	13,953	18,718
Total of Bráhmans ...	251	1,544	3,675	8,778	11,307	14	8,087	19,408	26,838
1st grade Rájpúts ...	12	320	687	1,853	...	...	5,622	5,622	7,191
2nd grade Rájpúts ...	2	16	46	62	640	...	...	640	807
Total of Rájpúts ...	14	336	733	1,915	640	...	5,622	6,262	7,998
Khatrís, Mahájans, Karárs, &c.	4	117	210	433	229	...	207	436	710
1st grade Súdras, Thákars and Ráthís, &c.	2	1,940	4,374	9,790	43,213	142	3,836	47,191	50,687
2nd grade Súdras ...	15	1,839	3,917	8,956	29,333	7	889	30,229	28,317
Total of Súdras ...	17	3,779	8,291	18,746	72,546	149	4,725	77,420	79,004
Muhammadans	3	293	401	775	835	...	97	932	1,450
Outcast Hindu tribes ...	6	579	968	2,203	1,730	...	73	1,803	2,212
Grand Total ...	295	6,648	14,278	32,850	87,287	163	18,811	106,261	1,18,215

REMARKS.

Most of the first grade Bráhmans are Nagarkotias, and live in the Haldún. In the second grade the Parasar clan is numerous in the *talukas* on the eastern side of the *pargana*.

The Pathánias, Go'erias, Sonkles, and Dadwáls are the most numerous Rájpút clans of the Mián class. The only clans in the *pargana*, which have been classed as second grade Rajpút, are the Habrol and Gummar Ránas' families. The others who call themselves Rajpút have been put correctly enough among the Thákars and Ráthís, who own about half the lands of the *pargana*.

Two-thirds of the second grade Súdras are Ghirths, and more than two-thirds of the inferior castes are *chamárs* and weavers.

DISTRIBUTION OF PROPERTY IN PARGANA HAMIRPUR. (REVISED SETTLEMENT, 1867).

Name and grade of caste.	Number of *als*, *i.e.*, clans or sub-divisions of caste.	Number of families.	Number of holdings.	Number of shareholders.	AREA, WITH DETAIL HOW CULTIVATED. *Khudkásht.* With their own hands, with or without the assistance of farm servants.	*Khudkásht.* By farm servants only.	By tenants.	Total cultivated.	Land revenue demand in Rupees.
1st grade Bráhmans ...	2	152	331	662	936	161	391	1,488	1,825
2nd grade Bráhmans ...	81	1,120	5,245	10,693	27,074	318	4,812	32,204	34,996
Total of Bráhmans ...	83	1,272	5,576	11,355	28,010	479	5,203	33,692	36,822
1st grade Rájpúts ...	16	275	714	2,101	3,222	1,026	1,884	6,132	4,966
2nd grade Rájpúts ...	43	784	3,481	9,140	20,415	251	5,122	25,788	26,825
Total of Rájpúts ...	59	1,059	4,195	11,241	23,637	1,277	7,006	31,920	31,791
Khatrís, Mahájans, Karárs, Súds.	4	115	235	526	669	109	839	1,617	1,273
1st grade Súdras, Ráthís, Kanets.	2	1,836	5,590	13,043	50,146	176	5,091	55,413	51,708
2nd grade Súdras ...	20	854	1,716	4,122	7,494	26	661	8,181	8,283
Total of Súdras ...	22	2,690	7,306	17,165	57,640	202	5,752	63,594	59,992
Muhammadans	3	102	155	288	609	...	42	651	622
Outcast Hindu tribes ...	13	315	698	1,739	1,738	10	201	1,959	1,748
Grand Total ...	184	5,553	18,165	42,314	112,303	2,077	19,043	133,433	1,32,248

REMARKS.

The Batehru clan, which inhabits the Tíra and Mahal Mori *talukas*, is the most numerous among first grade Bráhmans. In the second grade the Káshab clan numbers not less than 3,337 shareholders; its head-quarters are in Nádaunti. The Kharwál clan in Rájgíri comes next, and after it the Jariál, Bárahan, Sárdú, and Gorof clans. The number of Bráhman landholders in this *pargana* is remarkable; they outnumber the Rájpúts; many of them are shop-keepers as well as peasant farmers. The Katoch is the most numerous clan of first grade Rájpúts; after it comes the Manhás; these two clans reside chiefly in *taluka* Rájgíri. The Kotlehria clan numbers 372 shareholders in *taluka* Kotlehr.

Of second grade Rájpúts the most remarkable clans are,—the Dhatwáls and Patiáls in Nádaunti; the Baniáls in Nádaunti and Mahal Mori; the Ránes in Rájgíri; the Ránats in Mahal Mori, Tíra and Kotlehr; the Mailes in Mahal Mori.

The first grade Súdras consist of Ráthís and Kanets; the former are most numerous in Rájgiri and Mahal Mori; the Kanets are few in number; they are only found on the eastern border of Kángra Proper: in the adjoining countries, on both sides of the Sutlej, they form the great bulk of the population.

Of second grade Súdras the Ghirths are most numerous; they live chiefly in Rájgíri on the north side of the *pargana*; on the south side in Kotlehr and Nádaunti there are a good many Jats. The Koli clan is pretty numerous in Rájgíri; like the Kanet it belongs to the country to the east of Kángra Proper. I believe this clan is treated as outcast by other Hindús in Rájgíri, though not so in Kahlúr and other countries to the east; the clan has several times attempted to get the Katoch Rája to remove the ban, but the negotiations have fallen through, because the bribe offered was not sufficient. Among outcasts the *chamárs* are as usual, the most numerous.

CHAP. I, C.
Population.
Bráhmans.

The distinguishing feature in the population of the District is the enormous preponderance of the Hindu over the Muhammadan element, the latter being represented only by isolated colonies of immigrants, while the mass of the population has preserved the ancient faith in a manner wholly unknown in the plains. The circumstance lends a peculiar interest to the study of the Hindu tribes of the District, their caste divisions and customs, for which study fortunately there is ample material in the reports of Messrs. Barnes and Lyall.(12) According to a general, though now exploded, impression, the Bráhman caste is a homogeneous whole, whose members, knowing no internal distinction amongst themselves, are united in one vast conspiracy against the social and religious liberty of the "inferior castes." As illustrating the real state of the case, Mr. Barnes' account of the ramifications of Bráhman caste in this District is a valuable contribution to the existing store of information. The Bráhmans of Kángra Proper number nearly one-seventh of the entire population (109,000 in 1901). Almost without exception, they profess themselves to belong to the great Sarsut (Saraswat) family, but recognize an infinity of internal sub-divisions. The first distinction to be drawn is that between Bráhmans who follow, and Bráhmans who abstain from, agriculture. Those who have never defiled their hands with the plough, but have restricted themselves to the legitimate pursuits of the caste, are held to be pure Bráhmans; while those who have once descended to the occupation of husbandry retain indeed the name, but are no longer acknowledged by their brethren, nor held in the same reverence by the people at large. In the days when these hills were the seats of petty independent princes, in every principality the Bráhmans were arranged into classes of different degrees of purity. The Rája was always considered the fountain of all honour, and his classification, made probably at the counsel of his religious advisers, was held binding upon the brotherhood. In these graduated lists no account was ever taken of the *zamíndár*, or cultivator Brahmans; these were left to themselves in ignoble obscurity. Thus, in the days of Rája Dharm Chand, the two great tribes of Kángra Brahmans—the Nagarkotias (from Nagarkot, the ancient name of Kángra) and the Bhaterús—were formally sub-divided into clans. Of the Nagarkotias, Dharm Chand established thirteen different families, as follows(13):—

Barnes, § 256.

Pandit,	Nág,	Dichat,
Misr,	Parohit,	Awasti,
Rehna or Raina (Kanth),	Bedbirch,	Upáda,
Panjkarn,	Sotri,	Achári.
	Bipp (since extinct),	

(12) Mr. Barnes' Report (paragraphs 253—294) from which the following paragraphs are quoted almost *verbatim*, contains a peculiarly valuable summary of information the accuracy and completeness of which is further vouched for by Mr. Lyall at paragraph 72 of his Report.

(13) These details are given less on account of any intrinsic interest than as a striking instance of endless ramifications.

CHAP. I, C.

Population.

Bráhmans.

At the same time the Bhaterús, or the rival tribe, were also definitely disposed of. They were divided into two great classes, *Pakka* and *Kachha*; and these again are sub-divided into famlies:—

PAKKA BHATERU.

Dind,	Poliálu,	Awasti Chítu.
Dohru,	Rukhi.	Kharappa Nág,
Síntu,	Pámbar	Misr Kátú.

KACHA BHATERU.

Tugnet,	Chatwán,	Nág Goslu
Gháhru,	Awasti Khar Gajnu,	Malil Misr,
Súgahe,	Awasti Tharknu,	Achári Pothiár,
Chapal,	Awasti Uphrial,	Pandit Barswal.
		Ghogre.

To these may be added the *Nág* Pandrik. Bráhmans of the *Nág góts* worship the snakes after which they are named and avoid injuring them.

Similarly the Samakri Rájpúts, the Bararu Bhats and the Jararu do not cut or injure the trees after which they are named, while the former at least also worship the tree.

The origin of the names of the Pandrik, Kharappa, and Ghoslu clans is accounted for by the people as follows:—

In Sammat 1500 of Vikarmaditya, a Rája of the Kangra district, Dharm Chand by name, celebrated the *jag* (feast) ceremony, in order to achieve his desire that Bráhmans should not object to receiving *dáns* from his hands. In this *jag* the Bráhmans were asked to receive *dáns*. One of them acceded to the request of the Rája and accepted *dáns* from his hands. The Rája being much pleased with the Bráhman proclaimed him a Pandrik by caste. Pandrik is the snake which is regarded as the eldest son of Báshki Nág. Thus the Pandriks became the highest class of the Bráhmans.

Another Bráhman who had refused to receive *dáns* was called Goslu by caste. Goslu is a snake of a very low and harmless type. The third Bráhman who opposed the acceptance of *dán* and was angry on seeing the first Bráhman receiving it was named Kharappa (a hooded serpent) which is an extremely venomous snake.

In Goler and Núrpur, once the inheritance of hill chieftains, similar gradations exist. The Bráhmans there also have assorted themselves into classes, which it is unnecessary to detail, of different degrees of purity, the agricultural Bráhmans being always at the bottom of the scale.

Perhaps in all the hills the Nagarkotiás rank the highest. They intermarry usually among themselves, and in no case give their daughters to another tribe. A Bhateru woman is sometimes admitted to the honour of their alliance, but a Bhateru cannot

Barnes, §§ 257-8.

CHAP. I. C. Population. Bráhmans.

aspire to a Nagarkotia bride. In the same manner the Bhaterus marry among themselves, condescending to take wives from the class next below them, but never reciprocating the favour, and thus the chain is extended until the last link is attained. Taken as a whole, they are all connected; for each class gives brides to the one above and receives from the one immediately below them. Thus, in the last grade, the male members have a limited field whence to select wives, for there are none below them to extend their range; and in the highest grade the difficulty is to obtain an eligible husband, for there are none above them worthy to espouse their daughters. The same cause among the Rájpút tribes has been the chief incentive to female infanticide; but, to their honour, be it said, the Nagarkotiás were never accused of this crime. On the contrary, they rear their daughters with tender care and on their marriage impoverish themselves to confer a dowry worthy of their name and exalted caste. So far do they carry their scruples to exonerate the bridegroom from all expenses that they refuse to partake of any hospitality at the hands of the son-in-law, and will not even drink water in the village where he resides.[17]

Barnes, §§ 259-60.

The purer Bráhmans, who abstain from agriculture, by no means restrict themselves to sacerdotal duties; they will hold land, though they will not consent to cultivate it; they lend money, engage in service, discharge village offices such as that of *lambardár* or *patwári*, and will enter on almost any secular pursuit which promises a subsistence. The majority of them know no language except the current dialect of the hills. Some are sufficiently acquainted with the Sanskrit character to read the texts appointed for ceremonies; but few indeed are entitled to rank as *pandits*, or persons learned in the Hindu scriptures. The hill Bráhman will not associate with the same caste from the plains. Both profess mutual distrust, and neither will partake of bread cooked by the other. The hill Bráhman eats flesh, which the Bráhman of the plains religiously eschews. He is still regarded with considerable reverence. The usual salutations from all classes, the king or the peasant, are *pairi paunde* (I fall at your feet), or *matha teke* (I bow my forehead in submission). In returning these courtesies, the Bráhman says *ashír bad* to the higher class, such as Rájpúts, and *charanjí kalyán* to the other castes who are worthy of any recognition at all. Besides the Bráhmans already alluded to, many of the Gaddís, or shepherds of the higher hills (as to whom, see below), are Bráhmans. These are found associating with Khatrís and men of other castes, all known by the common name of Gaddís,[15] and all sharing one common profession, pasturing their flocks among the slopes of the Dhaola Dhár.

An interesting discussion of the origin of the various Bráhman tribes of India will be found in the late Sir W. W. Hunter's Orissa.[16]

(14) This, however, is by no means peculiar to this or any class of Bráhmans. The custom is found throughout the Province.

(15) *Gad*, from *Gadariya*, a Hindi word for shepherd, *Gádar*, an ewe.

(16) Vol. I, pp. 242—265.

CHAP. I, C. Population. Bráhmans.

Speaking of the Himalayan Bráhmans, with special reference to this District, he finds traces of three distinct elements, cultivator Bráhmans, and the orthodox Nagarkotiás and Bhaterús. The cultivator Bráhmans he would hold to be either descendants from the ancient Aryan emigrants from the plains, who being the first comers of their race were forced to submit to various degrees of compromise, and to mix with the surrounding population; or remnants of the primitive aristocracy of the high lands whom the new-comers, unable to subdue entirely, were obliged to admit to a nominal equality. He inclines to think that they derive their origin chiefly from the first, but probably from both sources. The Bráhmans again, who are included in the orthodox classifications, are those who, in later days, had flocked to the courts of the petty sovereigns, the successive waves of immigration, which have arrived within historic times, being carefully preserved in the various classes. Another fact to be noted is that, whatever the influence acquired by the Bráhman immigrants, they have never obtained a footing on the hills as popular priests. The public ministration at the temples has always continued in the hands of the original natives of the country, the Bhojkís being, as has been pointed out, a class quite distinct from the Bráhman caste.

The Bhojkís. *Barnes*, § 261.

The Pujárís of the shrines in the Kángra and Simla hills have grown into a distinct caste, composed originally, it is said, of a mixed collection of Náis, Bráhmans, Rájpúts, and Jogís, who all intermarried. Those of the great shrines, such as Jawálámukhi and Bhawan, are called Bhojkís. They are all priests of Devi, and their name is said to be a corruption of Pújki. The Bhojkís are said by Mr. Barnes to be "not Bráhmans, though they are the hereditary priests of these celebrated temples. They all wear the sacred thread; they intermarry among themselves alone, eat flesh, drink wine, and are a debauched and profligate set; the men are constantly in the courts involved in litigation, and the women are notorious for their loose morality." Colonel Jenkins, Deputy Commissioner of Kángra, wrote of them as follows:—

"The Bhojkís are a unique feature of this District. They are attached to the great temples at Kángra and Jawálamukhi, and are supported by the income. They claim to be Sarsút Bráhmans; but, if so, have certainly sunk in the social scale, as no ordinary Bráhmans would eat *kachi roti* with them. They appear to occupy much the same position as the Gangaputras of Benares, and the probability is that they are mere *jogís* who have obtained a reflected sanctity from the goddesses whose service they have entered. The word is evidently connected with the Sanskrit root *bhoj*, to feed, and is taken from the nature of their duties. They intermarry among themselves, and with a class of *jogís* called Bodha Pandits.[17] They are very quarrelsome, litigious and profligate, and may be well characterized by the famous epithet *῾ορθοφοιτοσυκοφαντοδικοταλαεπωρος* which, if I

[17] The Bhojkís also hold the shrines at Chintpurni and at Naina Devi in the Sola Singhi range. The Bhojkís of Bhawan will take wives from, but not give daughters to, the Bhojkís of the other shrines.

CHAP. I, C. Population. Masands.

remember right, was translated 'early rising, base informing, sad litigious, plaguy fellows.'"

Chamarwá Bráhmans are not found in this District. The Masands who are Chamárs by caste and are literate people serve as Parohits, and conduct ceremonies on nuptials as well as funeral occasions. None of the Chamár castes however would perform a ceremonial function without consulting a Bráhman.

Rájpúts.

The figures for Rájpúts are perhaps of somewhat doubtful value, as the line of demarcation between Rájpút and Thákar is by no means clearly marked. In the Census of 1901, 154,000 people returned themselves as Rájpúts.

Barnes, § 262.

Any member of a royal house, belonging to the Dogra Circle of principalities across the Rávi, or to the Jullundur Circle on this side of the river is essentially Rájpút. Those also with whom they condescend to marry are included under this honourable category. The name is assumed by many other races in the hills, but by the general feeling of the country the appellation of Rájpút is the legitimate right of those only to whom it is here restricted. The following is a list of the Dogra and Jullundur Chiefs, with the designations of their clans, derived usually from the names of the countries over which they once exercised dominion:—

LIST OF ROYAL CLANS.

JULLUNDUR CIRCLE.		DOGRA CIRCLE.	
Country.	Clan.	Country.	Clan.
Chamba	Chambiál.	Chamba	Chambiál.
Núrpur	Pathánia.	Basauli	Bilauria.
Goler	Goleria.	Bhadu	Bhadwál.
Datárpur	Dadwál.	Mankot	Mankotia.
Síba	Síbáia.	Bindrálta	Bindrál.
Jaswán	Jaswál.	Jasrauta	Jasrautia.
Kángra	Katoch.	Sámba	Sámbiál.
Kotlehr	Kotlehria.	Jammu	Jamuwál.
Mandi	Mandiál.	Bhoti	Bhotia.
Suket	Suketer.	Kishatwár	Kishtwária.
Kulu	Koli.	Badrawar	Badrawária.

Barnes, § 263.

It will be observed that the Chamba principality ranks in both groups, the reason being that the territory is divided by the Rávi. The origin of some of the clan designations is not immediately apparent. For instance, the Núrpur family are called Pathánias,(19) the

(19) *Cf.* Patánti or the Patán country the name of a small *chak* in the Pathánakot Tahsil of Gurdáspur. Mr. E. C. Bayley, however, thus explains the origin of the name Pathánia:—

"They claim descent from the Tunwárs of Delhi, and are said to have got their present appellation, because three of their kings in succession were employed by the Moghul Emperors in subduing the Patháns. The death of one of them is said to have given rise to the name of the "Hindu Kush." He was ordered to march in winter by a dangerous pass in the range to surprise an enemy on the other side. On entering the pass with his army (of his own Rájpút clans) he was told that there was such danger of avalanches that it was absolutely necessary to enjoin a strict silence throughout his ranks. He is said to have replied that he was a Rájpút, and himself a *deota* and would show fear of neither man nor spirit, and he directed that they should march with every trumpet sounding and every drum beating. They proceeded accordingly

Datárpur race Dadwáls, and so on. The Dadwáls are called from Dáda, a fort on the Beás, now belonging to Síba, whence they seceded. Katoch, the clan appellation of the Kángra house, is taken from the ancient name of the principality. The Bilauriás deduce their name from Biláwar, a term promiscuously used with Bisauli to represent their country.

Barnes, § 264.

The descendants of all these noble houses are distinguished by the honourable title of *Mián.* When accosted by their inferiors, they receive the peculiar salutation of *jai dia*, offered to no other caste. Among themselves the same salutation is interchanged. The inferior, for there are endless gradations even among the Miáns, first offers the salutation, and the courtesy is usually returned. In former days great importance was attached to this salutation; unauthorized assumption of the privilege was punished as a misdemeanour by heavy fine and imprisonment. The Rája, however, could extend the honour to high-born Rájpúts not strictly belonging to a royal clan, such, for instance, as the Sonkles or the Manhás. Any deviation from the austere rules of the caste was sufficient to deprive the offender of the salutation, and the loss was tantamount to excommunication. The Rájpúts delight to recount stories illustrating the value of this honour and the vicissitudes endured to prevent its abuse. The Rája Dhián Singh, the Sikh Minister, himself a Jamuwál Mián, desired to extort the *jai dia* from Rája Bír Singh, the fallen chief of Núrpur. He held in his possession the grant of a *jágír* valued at Rs. 25,000, duly signed and sealed by Ranjít Singh, and delayed presenting the deed until the Núrpur chief should hail him with this coveted salutation. But Bír Singh was a Rája by a long line of ancestors, and Dhián Singh was a Rája only by favour of Ranjít Singh. The hereditary chief refused to compromise his honour, and preferred beggary to affluence rather than accord the *jai dia* to one who, by the rules of the brotherhood, was his inferior. The derivation of the phrase is said to be from the words *jai* (victory) and *dev* (king), the expression being equivalent to *vive le roi*, or *hail the king*.

Barnes, § 265.

A Mián, to preserve his name and honour unsullied, must scrupulously observe four fundamental maxims:—He must never drive the plough; he must never give his daughter in marriage to an inferior, nor marry himself much below his rank; he must never accept money in exchange for the betrothal of his daughter; and his female household must observe strict seclusion. The prejudice against the plough is perhaps the most inveterate of all; that step can never be recalled. The offender at once loses the privileged salutation; he is reduced to the second grade of Rájpúts; no Mián will marry his daughter, and he must go a step lower in the social

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and as the sun rose the avalanches descended and overwhelmed the Rája and 5,000 of his devoted host." (Proceedings of the A. S. Bengal, 1853, page 205). The word Pathánkot is doubtless derived from the Pathánia Rájpúts whose *ráj* formerly extended as far west as the Rávi.

CHAP. I, C.
Population.
Rájpúts.

scale to get a wife for himself. In every occupation of life he is made to feel his degraded position. In meetings of the tribe and at marriages Rájpúts undefiled by the plough will refuse to sit at meals with the *hal-báh* or plough-driver, as he is contemptuously styled; and many, to avoid the indignity of exclusion, never appear at public assemblies. This prejudice against agriculture is as old as the Hindu religion. Some say it is sacrilegious to lacerate the bosom of mother earth with an iron ploughshare; others declare that the offence consists in subjecting sacred oxen to labour. The probable reason is that the legitimate weapon of the military class is the sword; the plough is the badge of a lower walk in life; and the exchange of a noble for a ruder profession is tantamount to a renunciation of the privileges of caste,[19] but the prejudice is getting less daily.

Barnes, § 266.

The gift of a daughter to one of an inferior caste is scarcely a more pardonable offence than agriculture. Even Ranjít Singh in the height of his prosperity and power felt the force of this prejudice. The Rája of Kángra deserted his hereditary kingdom rather than ally his sisters to Dhián Singh, himself a Mián of the Jammu stock, but not the equal of the Katoch prince. The Rájpúts of Kathgarh near Núrpur voluntarily set fire to their houses and immolated their female relatives to avoid the disgrace of Ranjít Singh's alliance; and when Mián Padma, a Patháuia, married his daughter to the Sikh monarch, his brethren, undeterred by the menaces of Ranjít Singh, deprived him and his immediate connexions of the *jai dia*, and to this day refuse to associate with his descendants. The seclusion of their women is also maintained with severe strictness. The dwellings of Rájpúts can always be recognised by one familiar with the country. The houses are placed in isolated positions, either on the crest of a hill which commands approaches on all sides, or on the verge of a forest sedulously presevod to form an impenetrable screen. Where natural defences do not exist, an artificial growth is promoted to afford the necessary privacy. In front of their dwellings, removed about fifty paces from the house, stands the *mandi* or vestibule, beyond whose precincts no one unconnected with the household can venture to intrude. A privileged stranger who has business with the master of the house may by favour occupy the vestibule, but even this concession is jealously guarded, and only those of decent caste and respectable character are allowed to come even thus far. A remarkable instance of the extremes to which this seclusion is carried is recorded by Mr. Barnes as having occurred within his experience. A Katoch's house in the Mandi territory accidentally caught fire in broad day. There was no friendly wood to favour the escape of the women, and rather than brave the public gaze they kept their apartments and were

(19) The objection is to the *plough*. A spade or other implement is not under a similar ban. Numbers of Rájpúts have taken to work in the tea plantations where the plough is not used and many are now taking even to the plough, driven by necessity.

sacrificed to a horrible death. Those who wish to visit their parents must travel in covered palanquins and those too poor to afford a conveyance travel by night, taking unfrequented roads through thickets and ravines.

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Population.
Rájpúts.

Barnes, § 267.

Fifty years ago Mr. Barnes wrote:—

"It is melancholy to see with what devoted tenacity the Rájpúts cling to these deep-rooted prejudices. Their emaciated looks and coarse clothes attest the vicissitudes they have undergone to maintain their fancied purity. In the waste land which abounds in the hills a livelihood is offered to those who will cultivate the soil for their daily bread; but this alternative involves a forfeiture of their dearest rights, and they would rather follow any precarious pursuit than submit to the disgrace. Some lounge away their time on the tops of the mountains, spreading nets for the capture of hawks; many a day they watch in vain, subsisting on berries and on game accidentally entangled in their nets; at last when fortune grants them success they despatch the prize to their friends below, who tame and instruct the bird for the purpose of sale. Others will stay at home and pass their time in sporting either with a hawk, or, if they can afford it, with a gun; one Rájpút beats the bushes, and the other carries the hawk ready to be sprung after any quarry that rises to the view. At the close of the day, if they have been successful they exchange the game for a little meal, and thus prolong existence over another span. The marksman armed with a gun will sit up for wild pigs returning from the fields, and in the same manner barter flesh for the necessaries of life. However, the prospect of starvation has already driven many to take to the plough, and the number of seceders daily increases. Our administration, though just and liberal, has a levelling tendency; service is no longer to be procured; and to many the stern alternative has arrived of taking to agriculture and securing comparative comfort, or enduring the pangs of hunger, and death. So long as any resource remains the fatal step will be postponed, but it is easy to foresee that the struggle cannot be long protected; necessity is a hard task master, and sooner or later the pressure of want will eventually overcome the scruples of the most bigoted."[20]

This picture is hardly true to life at the present day. For one thing the profits derivable from land are much greater than they were 50 years ago. In the next place the field of employment for those who do not use the plough has increased enormously. Many take service in the army and in the civil employ of Government and are able to make considerable remittances to their families at home.

Barnes, § 268.

Each clan comprises numerous sub-divisions. As the family increased, individuals left the court to settle on some estate in the country, and their descendants, though still retaining the generic appellation of the race, are farther distinguished by the name of the estate with which they are more immediately identified. Sometimes,

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(20) Mr. Barnes' words are here quoted as they stand; but it must be remembered they were written 50 years ago; and 50 years have worked a great change. The following is from Mr. Lyall's Report, Para. 66: "In Mr Barnes' account of the population he makes refraining from agriculture the line of distinction between the first and second class of Brahmans. I think it would be more accurate to put it at refraining from ploughing. There are many Brahman families who are too proud to plough, but very few who do not do any other kind of field work themselves. *Now-a-days the same may be said, with nearly equal truth, of the better Rájpút families.*"

CHAP. I, C. Population. Rájpúts.

though not so frequently, the designation of the ancestor furnishes a surname for his posterity. Thus among the Pathánias or Núrpur Miáns, there are twenty-two recognized sub-divisions; the Golerias are distributed into thirteen distinct tribes; the Katoch clan has four grand divisions, each of which includes other subordinate denominations. A Rájpút interrogated by one who he thinks will understand these refined distinctions will give the name, not of his clan but of his patronymic. To a stranger he gives no detail, but ranges himself under the general appellation of Kshatriya or Rájpút.

Rájpút tribes of the second grade. *Barnes*, § 269.

Next to the royal clans in social importance are those races with whom they are connected by marriage. The honour of the alliance draws them also within the exclusive circle. It is not easy to indicate the line which separates the Rájpút from the clans immediately below him, known in the hills by the appellation of Thákar(21) and Ráthi. The Mián would restrict the term Rájpút to those of royal descent; while the Ráthi naturally seeks a broader definition, so as to include his own pretensions. The limit here given on the authority of Mr. Barnes is probably just; and those only are legitimately entitled to rank as Rájpúts who are themselves the members of a royal clan, or are connected in marriage with them.(22) Among these tribes the most eminent are the Manhás, Jariál and Sonkla Rájpúts. The two former are indeed branches of the Jamuwál clan, to which they are considered but little inferior. They occasionally receive the salutation of *jai dia* and very few of them engage in agriculture. Another class of Rájpúts who enjoy great distinction in the hills are the descendants of ancient petty chiefs or *Ránás*, whose title and tenure is said to have preceded that of the *Rájás* themselves. These petty chiefs have long since been dispossessed, and their holdings absorbed in the larger principalities. Still the name of *Rána* is retained, and their alliance is eagerly desired by the Miáns. The principal families are those of Chari, Giro, Kanhiára, Pathiár, Habrol, Sumbar, Dadwál, and other localities. Besides these, the following races occupy a high rank:—The Indauria, Malhotar, Salária, Harchandar, Ladhiárach, Patiál, Chib, Jarál, Bhugália and others which it would be tedious to record. All these tribes affect most of the customs of Ráputs. They select secluded spots for their dwellings, immure their women, are very particular with whom they marry or betroth in marriage, but have generally taken to agriculture. In this particular consists their chief distinction from the Miáns.

Barnes, § 270.

In 1876-7 Col. Gordon Young, Deputy Commissioner, attested the following classification of the Rájpút septs in this District:—

1st Class.—Katoch, Guleria, etc. (*Vide* list in Hoshiárpur Gazetteer).

(21) The Thákars constitute the higher grades of the Ráthi group. See note following.

(22) The sliding scale established by this distinction is well illustrated by the passage extracted from Mr. Lyall's Report and already quoted in the discussion of his classified figures for castes (page 61).

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Rájpúts tribes of the second grade.

2nd *Class*.—Jariál, Manhas, Saunkla, Laddu, Dod, Ghorewáh, Pathiárch, and Harbrol.

3rd *Class*.—Patiál, Kanthwál, Changra, Gubaina, Bhabauria, Malohter, Bhandári, Jaggi, Kharwál, Gárl, Sangotra, Bagsotra, and Gomra.

4th *Class* (Ráthi but superior).—Nanwárak, Múngla, Dagohia, Mehta, Charína, Nariál, Dhuriál, Ghuniál, Bhateria, Kaledia and Takol.

5th *Class* (Ráthi but inferior).—Khanauria, Sandinia, Lasai, Barwál, Alerhia, Saklahia, Bharain, Samania, Bhanwál, Thandole, Darbiál, Bhalánia, Bhotia, Sanárch, Ghutiál, Dhattu, Dhangu, Magnwál, Dabtián, Náru, Mangleru, Katúhia, Bhakharia, Kharwáre, Ghalyál, Súdar, Riyál, Rangra, Siohia, Thalwál, Diaur, Satotia, Saprhia, Dolakh, Karenu, Sahotra, Chahotra, Garr, Bareha, Gorria, Ghonalia, Botri, Dánjla, Andrenia, Dhatyál, Kharyál, Badhmania, Daroga, Salohar, Katwal, Taparyál, Kale, Dharwál, Sodiál, Jamla, Bandharwál, Kathánia, Bang, Kanait, Bharerhia, Gadhwál, Dadwál, Gudahria, Phalwaria, Nanohlia, Bhagwáhia, Ganotra, Dhúlia, Dogru, Banyál, Bandle, and Dhatyália.

Ráthis. *Barnes*, §§ 271 and 272.

The Ráthís muster a large number (51,000, in 1901). They are essentially an agricultural class, and prevail throughout the Núrpur and Hamírpur Tahsils. The Ráthís and the Ghirths constitute the two great cultivating tribes in Kángra Proper and the hills below it, where they fill much the same position as do the Kanets (compare Volume II) in the parts to the east. In all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Ghirths abound; while in the poorer uplands, where the crops are scanty and the soil demands severe labour to compensate the husbandman, the Ráthís predominate. It is as rare to find a Ráthi in the valleys as to meet a Ghirth in the more secluded hills. Each class holds possession of its peculiar domain, and the different habits and associations created by the different localities have impressed upon each caste a peculiar physiognomy and character. The Ráthís generally are a robust and handsome race; their features are regular and well defined; their colour usually fair; and their limbs athletic as if exercised and invigorated by the stubborn soil upon which their lot is thrown. On the other hand, the Ghirth is dark and coarse-featured; his body is stunted and sickly; goitre is fearfully prevalent among his race; and the reflection occurs to the mind that, however teeming and prolific the soil, however favourable to vegetable life, the air and climate are not equally adapted to the development of the human frame. The Ráthís are attentive and careful agriculturists. Their women take little or no part in the labours of the field. In origin they belong neither to the Rájpút nor to the Súdra class, but are apparently an amalgamation of both. Some Ráthís wear the *janeo* (see note to p. 81). Though they appear to be degenerate Rájpúts yet as they approximate more to the Ghirths than to the Rájpúts proper, they should, if they are to be definitely classified, be classed as Súdras. Their ranks are being constantly increased by defections from the Rájpúts, and by illegitimate connections. The offspring of a Rájpút father by a Súdra mother would be styled a Ráthi, and accepted as

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Population.
Ráthís.

such by the brotherhood. The septs of the Ráthís are innumerable; no one could render a true and faithful catalogue of them. They are as numerous as the villages they inhabit, from which indeed their distinguishing names are generally derived. A Ráthi is cognisant only of the sects which immediately surround him. They form a society quite sufficient for his few wants, and he has little idea of the extent and ramifications of his tribe. The higher septs only are generally styled Thákars. These are affronted at being called Ráthís, although they do not affect to be pure Rájpúts. The Ráthís generally assume the thread of caste. They avoid wine, and are extremely temperate and frugal in their habits. They take money for their daughters, or exchange them; a practice reprobated by the *shastrás* and not countenanced by the highest caste. On the death of an elder brother, the widow lives with the next brother, or, if she leaves his household, he is entitled to recover her value from the husband she selects. Altogether, the Ráthís are the best hill subjects of the Government; their manners are simple, quiet and unaffected; they are devoted to agriculture, not unacquainted with the use of arms, honest, manly, industrious and loyal.[23]

Ghirths.
Barnes, § 273.

The Ghirths or Chángs (the latter designation being merely another name for Ghirths prevalent in the neighbourhood of Núrpur and Harípur, as Báhti is prevalent for the same people in the lower hills to the east) are sub-divided into numerous septs. The total number of Ghirths in the District in 1901 was 120,000. There is a common saying that there are 360 varieties of race, and that the sub-divisions of the Ghirths are equally extensive. The Ghirths predominate in the valleys of Pálam, Kángra, and Rihlu. They are found again in the Hal Dún or Harípur Valley and are scattered elsewhere in every portion of the District, generally possessing the richest lands and the most open spots in the hills. The Ghirths rank as Súdras, and this fact apparently accounts for the localities wherein they are found. The open valleys, although containing the finest lands, are also the only accessible portions of the hills. The more refined castes preferred the advantages of privacy and seclusion, though accompanied by a sterner soil and diminished returns. They abandoned the fertile valleys to less fastidious classes, whose women were not ashamed to be seen nor to work in the fields, and the men were not degraded by being pressed as porters. The Ghirths are a most indefatigable and hard-working race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. As the rains set in they are engaged in planting out the young rice, the staple commodity of the valleys. For this purpose the fields are worked into mud, nearly two feet deep—an operation in which the women take a prominent

(23) A local proverb gives a less favourable version of the Ráthi's character: 'Kála Kharappa—dungi choi—Ráthi mitar na karige koi.' 'The Ráthi is like a cobra erect, or a deep stream. Let no one make a friend of him.'

part, standing all day in the field up to their knees in mire, with their petticoats looped to their waists. The rice is subjected to several weedings, and when ready for the sickle, the women help to reap, stock and winnow the grain. These labours are not concluded before the time for winter sowings, when a similar though perhaps lighter round of toil commences for another crop. In addition to the cultivation of their fields, the Ghirth women carry wood, vegetables, mangoes, milk and other products to the markets for sale. From these details it will be perceived that the Ghirths have no easy time of it, and their energies and powers of endurance must be most elastic to bear up against this incessant toil. To look at their frames, they appear incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally affects both sexes), dark and sickly in complexion, with little or no hair on their faces. Both men and women have coarse features, more resembling the Tartar physiognomy than any other type, and it is rare to see a handsome face, though sometimes the younger women may be called pretty. Both sexes are extremely addicted to spirituous drinks. Although industrious cultivators, they are very litigious and quarrelsome; but their disputes seldom lead to blows; and though intemperate, they are still thrifty. A Ghirth seldom wastes his substance in drink. In their dealings with one another they are honest and truthful; and altogether their character, though less peaceable and manly than that of the Ráthi, has many valuable traits. The Ghirths being Súdras, do not wear the *janeo*, or thread of caste. They take money for their daughters, but seldom exchange them. A widow is expected to marry her husband's brother, who, if she left his protection, was entitled by the law of the country to her restitution.[24]

CHAP. I, C. **Population.** Ghirths. *Barnes*, § 275.

The Gosains used to be the wealthiest capitalists of the District. The Mahájans and Súds have now outstripped them. Numerically, the most important of the commercial tribes is that of the Khatrís (7,000), to whose hands the petty trade of the District is mostly confined. After them rank Kaits, Karárs, and Súds. The Kait of the hills is not identical with the Káyath of the plains. He belongs to the Vaisya, or commercial class, and ranks with Mahájans, wearing the *janeo*, or sacred thread. The Káyath of the plains is a Súdra, and is not entitled to assume the *janeo*. All these classes give large sums for brides, and their matrimonial arrangements are the most complicated and difficult of all the systems in vogue in the hills. It is not unusual for five or six families to enter into a species of confederacy, by which each party is bound to give a bride and to receive one in exchange; the intricacies are most puzzling; and when disputes arise it is almost impossible to unravel the tangled skein. Rs. 800 is not an extraordinary price to pay for a wife, while

Commercial castes. *Barnes*, § 279.

(24) For some notes of interest on the Ghirth Customs, their Proverbs and Riwáj-i-ám see the Monograph on the Ghirths (No. III of the Punjab Ethnography).
The Rihára sept is supposed to have the power of injuring children by sorcery. The men are employed as navvies, and are not numerous.

CHAP. I, C. Population. Commercial castes. Religious orders, Gosáins. *Barnes*, § 280.

Khatrís will pay Rs. 2,000. The term *Karár* is used contemptuously by Rájpúts to stigmatize any one of their race who shows effeminacy or want of courage.(25)

Among the religious orders in the hills, the most remarkable are the Gosáins, who are found principally in the neighbourhood of Nádaun and Jawálamukhi, but are also scattered in small numbers throughout the District. They are an enterprising and sagacious tribe. By the rules of their caste retail negociations are interdicted, and their dealings are exclusively wholesale. Thus they possess almost a monopoly of the trade in opium, which they buy up in Kulu and carry down to the plains of the Punjab. They speculate also in *charas*, shawl-wool, and cloth. Their transactions extend as far as Haidarabad in the Dakhan, and, indeed, over the whole continent of India. The Gosáins are distinguished by the general name of Dasnámi or Saniási, and are divided, as the former name implies, into ten tribes. The prevalent tribe in these hills is Gíri, the name of the sect being adopted as a patronymic by all the members, as, for instance, Fateh Gír, Bahádar Gír, Mani Gír, &c. The founder of this caste was one Shankar Acháraj, whose ten pupils are the patriarchs of the ten sects into which the brotherhood is distributed. By strict rules, they should live a life of celibacy, recruiting their ranks by adopting disciples (*chelás*) from pure tribes, who may be willing to devote their offspring to become Gosáins. But in these hills this prohibition is seldom observed, and most of the Gosáins yield to the temptations of marriage. Sons, however, are not eligible to succeed to the inheritance of the father, whose heirs are his adopted disciples. Those who marry are styled *gharbári* and live by agriculture. *Mattdári* Gosáins remain in religious communities, and, though they do not marry, they keep women.

The Gosáins are sub-divided among themselves into small colleges (*akhára*), each with a recognised head or *mahant*, who has the supreme control over all the property, personal and real, belonging to the community, the other members of the fraternity being dependent upon his bounty for the share they may receive of the common wealth. When a *mahant* feels that his end is near, he elects one of his disciples, by word of mouth, to succeed him. His election is seldom disputed. Should the *mahant* die suddenly without having nominated a successor, the fraternity meet together, and with the aid of other Gosáins proceed to elect one of their number to the vacant office. After installation the new *mahant* proceeds to a second ceremony of even greater interest, the distribution of the deceased *mahant's* effects, in which he is guided by no rule, but simply by his estimate of the relative worth and capacity of each of

(25) A local proverb runs "Koán, Karárán, kutián, basáh na karna suteán." 'Do not trust a crow, a Karár or a dog, even asleep.' Another says: "Dám Karárán bas peá, tán budhi ao jao." When the Karár holds the purse-strings, the old woman has to make many visits—*i.e.*, before she gets reasonable terms.'

CHAP. I, C. Population. Religious orders, Gosáins.

his disciples. This distribution (called *bhandára*), strange as it may appear, is seldom contested or impugned. A Gosáin's body is not burned but buried, and over his remains a shrine is raised, dedicated to Mahádeo, and called a *Samádh*. Every Gosáin, at decease, is supposed to be incorporated with the divinity of Mahádeo. The ceremony of admitting a *chela* or disciple is very simple. His *choti*, the tuft which every Hindu cherishes on the crown of his head, is first severed by the *Guru*, or master. The hair is then closely shaved, and the *Guru-mantar*, or incantation, being read, the *chela* is duly initiated. This is the account given of the Gosáins by Mr. Barnes, but now they are not the great capitalists that they were, though they still hold almost a monoply of the Kulu opium trade, and the great pakka residences and warehouses erected in former years at Jawálamukhi are mostly empty, if not in ruins.

Jogis.

The Jogís of the hills are *jogís* only in name. They live by begging and also engage in agriculture. They observe no tenets to distinguish them from ordinary Hindús. They are a separate race, marrying among themselves alone, but following no peculiar professions.

Gaddís.(26) *Barnes*, § 281.

The Gaddís (9,000) are the most remarkable race in the hills. In features, manners, dress, and dialect they differ fundamentally from all the rest of the population. They reside exclusively upon the snowy range which divides Chamba from Kángra. A few have wandered down into the valleys which skirt the base of the chain, but the great majority live on the heights above. They are found from an elevation of 3,500 or 4,000 feet, up to 7,000 feet, above which altitude there is little or no cultivation. They preserve a tradition of descent from refugees from the Punjab plains, stating that their ancestors fled from the open country to escape the horrors of the Musalmán invasions, and took refuge in these ranges, which were at that period almost uninhabited. The term Gaddi is a generic name under which are included Bráhmans, Khatrís, a few Rájpúts, Ráthís and Thákurs. The majority, however, are Khatrís, and the sub-divisions of the caste correspond with those of the Khatrís of the plains.[27] Impure castes such as Badís, Sípís, Halís, &c., are also

(26) For many interesting notes on the Gaddís see the Monograph (No. II) of the Punjab Ethnography by the late Mr. E. O'Brien, C. S.

(27) This is not apparently borne out by the list of Khatrís' *gôts* given in the Monograph. The following are the *gôts* of the Khatri Gaddís, as supplied by Bakhird, Gaddí, and is given for what it is worth :—

Barsain	(Siuri) Thakkar	Thosarú
Phátú	(Lalhál) Rájpút	Badán
Korarú	Targain	Chadlú
Mogú	Chapetú	Galoti
Sundhú	Jhurain	Bakhre
Rahlú	Bihánt	Dagrán
Thakleg	Bihán	Chaledí
Sahnú	(Marthán) Thakkar	Magletú
Bhundú	Chugainu	Bhatelú
		Thakrú

The sheep are worshipped at the full moon in Asárh—an instance of that worship of the means of livelihood which is prevalent in the whole of India.

CHAP. I. C. Population. Gaddís.

styled Gaddís. The Gaddís are a semi-pastoral, semi-agricultural race. The greater portion of their wealth consists of flocks of sheep and goats, which they feed half the year (the winter months) in the valley of Kángra, and in Suket and Mandi, and for the other half drive across the range into Chamba and Láhúl. They hold lands on this side and also in Chamba, and in former days were considered subject to both States. At the present day the hold of the Chamba chief over them has materially relaxed, and many continue all the year round on this side of the range, acknowledging no allegiance whatever to Chamba. It was a rule with these simple people, whenever fined by the Kángra authorities, to pay a similar penalty into the Chamba treasury. But British institutions have taught them greater independence, and the infraction of this custom is now more frequent than the observance. Two rupees for every hundred head of sheep or goats are paid to the Government as pasturage tolls. Many Gaddís cultivate a winter crop of wheat in Kángra, and, returning with their flocks, grow summer or rain crop at Barmaur on the other side of the snow. They wear clothes of homespun cloth, the produce of their own flocks. The head-dress of the men is a remarkable highpeaked cap, with flaps to pull down over the ears, in cases of severe weather. The front is usually adorned with a garland of dried flowers, a tuft of feathers or a string of red beads, the seeds of parasitical plants growing in the forest. The rest of their dress is a frock made very capacious and loose, secured round the waist with a black woollen cord. In the body of this frock, the Gaddi stores the most miscellaneous articles. His own meal tied up in an untanned leather pouch, with two or three young lambs just born and perhaps a present of walnuts or potatoes for his master, are the usual contents. His legs are generally bare: but occasionally he wears woollen trousers very loose at the knee to allow free motion in walking, and fitting tight at the ankle, over which it lies in folds, so as not to restrict the action of the limbs. The women wear a similar frock, secured with the same woollen cord. Their garment, however, fits rather tighter about the body, and reaching to the ankle is both modest and becoming. The head-dress is a *chádar*, or sheet, thrown loosely over the upper portion of the body, and sometimes fastened in the shape of a turban, with a loose streamer behind by way of ornament.[28] The Gaddís are a very simple and virtuous race, remarkable, even among the hill population, for their eminent regard for truth. Crime is almost unknown among them, and their women are chaste and modest. They are frank and merry in their manners, and constantly meet together, singing and dancing in a style peculiar to themselves. They are great tipplers, and at these festive meetings the natural hilarity is considerably enhanced by deep potations. In person they are a comely race. The women frequently are very beautiful, their features regular,

[28] The women also practise tattooing, chiefly in the face and apparently for ornament.

and the expression almost always mild and engaging. The Gaddís with some exceptions wear the thread of caste,[29] and are much stricter in Hindu customs and observances than most of the inhabitants of the higher ranges of the Himalaya. They are not a very widely diffused race. They extend over the greater part of Chamba, inhabit the skirts of the Kángra snowy range, and are found also on the southern face of the Badrawár hills across the Rávi. Their peculiar caste, Khatri, and their position in the ranges immediately above Lahore, favour the tradition that originally they were fugitives from the cities of the plains before the Muhammadan inroads.

The Gaddís of one caste will not give their daughters in marriage to or receive a girl in marriage from their own caste, *e.g.*, a Barsain will not marry a Barsain girl or give his daughter to a Barsain, but he will marry a girl of any other caste or give his daughter in marriage to any other caste but his own. A girl on marriage leaves her own caste and becomes of the same caste as her husband.

A Gaddi who wears the *janeo* will marry a girl from a caste which does not wear the *janeo* or give to such a caste. A Gaddi will not marry with the menial castes, Hali, Sípi, Badí, &c. The Gaddís (except menials) who do not wear the *janeo* call themselves Thakkars.

The rights of the Gaddi shepherds, in their pasture grounds, are fully described in Chapter II. They are possessed of rights, both in the low hills and in the higher ranges, over all, or almost all, the pasturable land in the District, their 'runs' being styled in the hills *ban*, in the snowy range *dhár*. In the pasturage of these runs a special right of property (called *wárisi*) is recognised, as distinct from the property in the soil, which belongs to the ordinary village communities. So clearly defined is this right of property, that the Gaddi *wáris* often exacts a fee from the other shepherds who graze with him. Sir J. B. Lyall's account, of which the above is the briefest possible summary, is too full for extraction. The following, however, may be quoted from section 40 of his Settlement Report :—

"At the end of November, or early in December, they (the Gaddís) arrive in their winter quarters in the low hills where they remain something less than four months. By the 1st of April they have moved up into the villages on the southern slopes of the snowy range or outer Himalaya, and here they stay two months or more, gradually moving higher and higher, till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in Chamba, Bara Bangáhal or Láhul. After a stay there of three or three-and-a-half months they recross the outer Himalaya about the 15th September, and again stay on its southern slope from two and a half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills. The original home of the Gaddi race was on the

(29) Some only of the Thakkar and Ráthi wear the *janeo*. The Rájas used to confer it on the latter for services rendered. The menial Badís, Sípís and Hálís do not of course wear it, nor, according to Bakhird, Gaddí, the Tutrai, Ugharota, Baglertu, Ghári and Leori *góts*.

CHAP. I. C.
Population.
Gaddís.

head waters of the Rávi river in Chamba territory, to the north of the Dhaola Dhár, or outer Himalaya. The country behind that great range commonly goes by the general name of *Gadderan* or Gaddi land; but for a long time past great numbers of Gaddís have resided for a part of the year, or for the whole, and held land, in that part of Kángra which extends along the southern slopes of the Dhaola Dhár from Boh, in *taluka* Rihlu, to Bír in *taluka* Bangáhal. At least three-fourths of those who live in Kángra have also shares in lands and houses in Chamba territory. Most of the shepherds to be found in Kángra are of those families which own land in both territories, but some, notably in Núrpur, are subjects of the Chamba State only. All the well-to-do Gaddís in our territory own sheep and goats, some few families as many as a thousand head, many from three to four hundred. They talk of them as their *dhan,* a use of the word which expresses the fact that the flock is the main source of their wealth. From about 800 to 1,200 sheep form a flock or *kandáh :* three or four men and several dogs accompany the flock, which camps out night and day all the year round. If a man owns many head, he takes with him one or more *bowal,* or hired shepherds, but commonly the men with a flock are all of them part proprietors, and if a man has very few head, he will not go himself, but get a friend or kinsman who is going to take them with his own."

Kashmíris.
Barnes, § 274.

The Kashmíris reside almost exclusively in Núrpur and Tiloknáth. There are a few scattered families in other parts of the District, but not exceeding a hundred together. They are divided among themselves into several gradations, but no restrictions on marriage are recognised except among immediate relations.[30] They were formerly almost exclusively employed in the shawl trade, but that trade never recovered the blow dealt to it by the Franco-German war, and has now ceased to exist. The great majority of the shawl weavers have left the town, and little remains but ruined houses and roofless walls, to evidence the position which Núrpur once held. The Kashmíris are a discontented and quarrelsome race, very deficient in personal courage, and so litigious that their disposition for law has become a proverb. Two women will wrangle all day till night sets in; they will then call a truce, and put down a stone in token of the armistice. Next morning the stone is removed, and the dispute is renewed with double acrimony. The men fight with each other, and it is not uncommon for one to bite off the ear or nose of his antagonist. The apprentices will often receive advances and abscond, while the master workman cheats his labourers by withholding their just dues. They are remarkable for their dirty and immodest habits. The women wear a wadded red cap, and a loose lined frock quite open to the wind, filthy and unbecoming. The men wear better clothes, and are remarkable for high foreheads and Jewish features. They speak a dialect intelligible only to themselves, though they are also conversant with the ordinary vernacular. The shawls of Núrpur and Tiloknáth were not much prized. The work was inferior—a result which the Kashmíris attribute to the hardness of the water, communicating a roughness to the shawls, and thereby greatly detracting from their marketable value.

(30) Marriages with first cousins are not only allowable but frequently occur.

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Population.
Gújars.
Barnes, § 284.

The Gújars of the hills are quite unlike the caste of the same designation in the plains, where they are known as an idle and thieving race, enemies to cultivation and improvement. The only similarity exists in the pastoral habits of both classes. The hill Gújars are exclusively a pastoral tribe. Their wealth consists of buffaloes, as that of the Gaddís consists chiefly of sheep and goats. They live in the skirts of the forests, and maintain their existence exclusively by the sale of the milk, *ghi* and other produce of their herds. While the men graze the cattle, and frequently lie out tending them in the woods for weeks together, the women repair to the markets every morning with baskets on their heads carrying little earthen pots filled with milk, butter-milk and *ghi*, each pot containing the proportion required for a day's meal. During the hot weather, the Gújars usually drive their herds to the upper ranges, where the buffaloes rejoice in the rich grass which springs up during the rains, and at the same time attain condition from the temperate climate and the immunity from the venomous flies which torment their existence in the plains.

The Gújars are a fine manly race, with peculiar and handsome features. They are never known to thieve. Their women, who are, as a rule, tall and graceful in figure, are supposed to be not very scrupulous. Their habits of frequenting public markets and carrying about their stock for sale, unaccompanied by their husbands, undoubtedly expose them to great temptations. The Gújars are found all over the District, abounding particularly about Jawalámukhi, Tira, and Nádaun. A large majority are Muhammadans. The Hindu Gújars are found especially in the direction of the Mandi border, but are a small sect compared to the Mussalmáns.

The menials of the hills.

In the hills, even more than in the plains below, occupations tend to merge into one another, so that it is most difficult to distinguish the outcaste classes. The Chamár, the Jhínwar, and the artisans appear to be tolerably distinct. But even this is not the case everywhere; while throughout the hills we find a mixed class known as Kolí, Dági, or Chanál, who not only perform the usual services demanded of outcasts, but also follow the occupations of very many of the artisan and higher menial castes. It is impossible to say how many of the people who call themselves Barhai, or some other caste which is sufficiently distinct in the plains, are really Koli by caste, and have adopted the occupation merely of the caste under whose name they are shown. And even the inferior castes which bear the same name in the hills as in the plains, often adopt very different habits and occupy very different positions in the two tracts. One difference is probably almost universal, and that is that in the hills almost *all* menial castes occupy themselves very largely in field labour, and in some parts the Kolís are generally known as Hális or Sipis, words in common use in the plains for two classes of agricultural labourers. At the same time it would appear that the services performed and dues received by village menials are less

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Population.

The menials of the hills.

commonly regulated by custom in the hills than in the plains. Chamárs number 57,000. The social position of the menial classes in the hills is thus described by Mr. Barnes in section 277 of his Report:—

"Those classes who are too proud or too affluent to plough, and yet hold land, generally entertain *kámas,* or labourers from these outcast races, whose condition is almost analogous to that of slavery. He gets bread to eat and a few clothes a year, and is bound to a life of thankless exertion. These castes are always first impressed for *begár,* or forced labour, and, in addition to carrying loads, have to provide grass for the camp. In the hills the depression of these castes is more marked than I have observed elsewhere; their manner is subdued and deprecatory; they are careful to announce their caste; and an accidental touch of their persons carries defilement, obliging the toucher to bathe before he can regain his purity. If any person of this caste has a letter to deliver, he will throw or deposit his charge on the ground, but not transmit it direct from hand to hand. He is not allowed to approach near, and in Court, when summoned, he will stand outside, not venturing, unless bid, to intrude within the presence. If encouraged to advance he does so with hesitation; while all the neighbours fall back to avoid the contamination of his touch. Under the rule of the Rájás they were subjected to endless restrictions. The women were not allowed to wear flounces deeper than four inches to their dress, nor to use the finer metal of gold for ornaments. Their houses were never to exceed a certain size, nor to be raised above one floor; the men were interdicted from wearing long hair, and in their marriages the bride was forced to go on foot, instead of riding in a *jampan* or chair, as allowed to every other class. Certain musical instruments, such as the *dafal,* or drum, and *nakára* or trumpet, were positively prohibited. Many of these restrictions are still observed, although, of course, there has been no sanction given or implied by the officers of Government."

The Barwála and Batwál.

Barwála and Batwál are two words used almost indifferently to express the same thing, the former being more commonly used in the lower hills, and the latter in the mountain ranges of Kángra. In Chamba both names are current as synonyms. But the Batwál of Kángra is a true caste, while Barwála is little more than the name of an occupation. Both words correspond very closely with the *Lahbar* or *Baláhar* of the plains, and denote the village watchman or messenger. In the higher hills this office is almost confined to the Batwáls, while in the lower hills it is performed by men of various low castes who are all included under the generic term of Barwála. These men are also the coolies of the hills, and in fact occupy much the same position there as is held by the Chamárs in the plains, save that they do not tan or work in leather. In Kángra they are also known as *karaunk* or *kirauk*, a word which properly means a man whose duty it is to assemble coolies and others for *begár* or forced labour. Like most hill menials they often cultivate land, and are employed as ploughmen and field labourers by the Rájpúts and allied races of the hills, who are too proud to cultivate with their own hands. They are true village menials, and attend upon village guests, fill pipes, bear torches, and carry the bridegroom's palanquin at weddings and the like, and receive fixed fees for doing so. In the towns they appear to be common servants.

They are of the lowest or almost the lowest standing as a caste, apparently hardly if at all above the Dúmna, or sweeper of the hills; but the Batwál has perhaps a slightly higher standing than the Barwála. Indeed the name of Barwála is said to be a corruption of Báharwála or "outsider," because, like all outcasts, they live in the outskirts of the village. In the higher ranges and where they are known as Batwál, they are almost all Hindús; but when they descend to the lower hills or plains and take the name of Barwála they are almost entirely Musalmán.

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Population.
The Barwála and Batwál.

The Dúmnas.

The Dúmna, called also Domra, and even Dúm in Chambá, is the Chúhra of the hills proper, and is also found in large numbers in the submontane Districts of Hoshiárpur and Gurdáspur. Like the Chúhra of the plains he is something more than a scavenger; but whereas the Chúhra works chiefly in grass, the Dúmna adds to this occupation the trade of working in bamboo, a material not available to the Chúhra. He makes sieves, winnowing fans, fans, matting, grass rope and string, and generally all the vessels, baskets, screens, furniture, and other articles ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavenging, he appears to be called Bhanjra, at any rate in the lower hills, and occasionally Sarial. The Dúmna appears hardly ever to become Musalmán or Sikh, and may be classed as Hindu; though being an outcast, he is not allowed to draw water from wells used by the ordinary Hindu population. The Dúmna is often called Dúm in other parts of India, as in Chambá, and is regarded by Hindús as the type of uncleanness. Yet he seems once to have enjoyed as a separate aboriginal race some power and importance. Further information regarding him will be found in Sherring (I, 400) and Elliott (I, 84). He is of course quite distinct from the Dúm-Mírási.

The Koli and Dági.
Lyall's Settlement Report, § 25.

These two words, together with a third name Chanál, are used almost indifferently to describe the lower class of menials of the highest hills. General Cunningham believes that the hills of the Punjab were once occupied by a true Kolián race belonging to the same group as the Kols of Central India and Behár, and that the present Kolís are very probably their representatives. He points out that *da*, the Kolián for water, is still used for many of the smaller streams of the Simla hills, and that there is a line of tribes of Kolián origin extending from Jabbalpur at least as far as Allahabad, all of which use many identical words in their vocabularies, and have a common tradition of a hereditary connection with working in iron. The name of Kulú, however, he identifies with Kulinda, and thinks that it has nothing in common with Kol. Unfortunately Kola is the ordinary name for any inhabitant of Kulú; and though it is a distinct word from Koli, and with a distinct meaning, yet its plural Kole cannot be discriminated from Koli when written in the Persian character; and it is just possible that the figures may include some few persons who are Kole, but not Koli. The names Koli, Dági, and Chanál seem to be used to

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Population.

The Koli and Dági.

denote almost *all* the low castes in the hills. In the median ranges, such as those of Kángra Proper, the Koli and Chanál are of higher status than the Dági, and not very much lower than the Kanet and Ghirth or lowest cultivating castes ; and perhaps the Koli may be said to occupy a somewhat superior position to, and the Chanál very much the same position as the Chamár in the plains, while the Dági corresponds more nearly with the Chúhra. In Kulú the three words seem to be used almost indifferently, and to include not only the lowest castes, but also members of those castes who have adopted the pursuits of respectable artisans. Even in Kángra the distinction appears doubtful. Mr. Lyall quotes a tradition which assigns a common origin, from the marriage of a demi-god to the daughter of a Kulú demon, to the Kanets and Dágís of Kulu, the latter having become separate owing to their ancestor, who married a Tibetan woman, having taken to eating the flesh of the *yák*, which, as a sort of ox, is sacred to Hindús, and he thinks that the story may point to a mixed Mongol and Hindu descent for both castes. Again he writes : " The Koli class is pretty numerous in Rájgíri on the north-east side of *pargana* Hamírpur ; like the Kanet it belongs to the country to the east of Kángra Proper. I believe this class is treated as outcast by other Hindús in Rájgíri, though not so in Biláspur and other countries to the east. The class has several times attempted to get the Katoch Rájá to remove the ban, but the negotiations have fallen through because the bribe offered was not sufficient. Among outcasts the Chamárs are, as usual, the most numerous." Of *parjana* Kángra he writes: "the Dágís have been entered as second class Gaddís, but they properly belong to a different nationality, and bear the same relation to the Kanets of Bangáhal that the Sipís, Bádís, and Hálís (also classed as second class Gaddís) do to the first class Gaddís." The word Dági is sometimes said to be derived from *dágh*, a stain or blemish ; but it is hardly likely that in the hills, of all parts of the Punjab, a word of Persian origin should be in common use as the name of a caste, and Mr. Anderson's derivation, Part II (Chapter III, Section C), is far more probable. At the same time the word is undoubtedly used as a term of opprobrium. Chanál is perhaps the modern form of Chandála, the outcast of the hills, so often mentioned in the Rájatarangini and elsewhere.

Lobánas.

The Lobánas are found in ten or twelve villages of Núrpur Tahsíl, especially in the Indaura *taluka*, in a few villages of Pálampur and Dera and in two of Kángra Tahsíl. As elsewhere their hamlets are called Tándas.(31) Their *gots*(32) are variously given

Kangra Tahsíl.	*Kangra Tahsil.*	*Núrpur Tahsil.*	*Dera Tahsil.*
Ajráwat or Dánie.	Pilíye.	Ghotra.	Dátle.
Ghåre.	Khere.	Kálwána.	Pilíye.
Dahgre.	Mochie.	Dhothal.	
Belie.	Bhonie.	Khásrie.	
Gújar.	Padurgi.	Mathaunie.	
		Badwálie.	

(31) Said to be from *tand*, a caravan.

(32) The *got* names are said to be derived from places of settlement or occupations. The Pilias claim to be Káshab by *gotra*.

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as the marginal list shows. Of these the *ghotra* vaguely claims pre-eminence. The headmen are termed Náiks and receive as dues a rupee at a betrothal and a second rupee with the thigh of a he-goat at the wedding. Their authority is considerable and is fully recognised by the Lobánas. The Lobánas ascribe their settlements in this District to Rájás Dharm Chand and Langarpál who permitted them to graze, and they subsequently settled down as cultivators though they still work as carriers. They claim to be Gaur Bráhmons by origin and are apparently sometimes called Ad-gaur Bráhmans. All except the Bahrúpias wear or profess to wear the *janeo*, and at least perform the ceremony of putting it on and wear it at weddings.

The legend is that a Rájá of Pilibhit, by caste a Pilia Rájpút, became a leper and lost several of his family by that disease. He accordingly endeavoured to make a number of Bráhman boys and girls accept offerings, *dán*, from him, but the Bráhmans resisted his demands and fled with their goods, thus becoming carriers by trade.

Birth ceremonies are as among Hindús, but in the case of a male birth the mother and child are taken on the ninth day after the birth to a *pipal* tree which is sprinkled with water[33] and to which flowers, rice and *kongu* (red sandal) are offered. A thread of the *janeo* is also wrapped round the stem, and gram and sugar distributed to those assembled.

Marriage is avoided in Chet, Bhádon, Asauj and Poh, and in the other months should be celebrated during the light half, preferably on the *ikádshi* or 11th. The date is fixed by the *parohit*. At the wedding the men of the bridegroom's party dance in the house of the bride's parents. A special Lobána custom is the performance of the *sánt* and other ceremonies by the boy's parents at the bride's house, even the poorest entertaining the wedding-party for seven days.

After the marriage is celebrated the bride is not taken to her husband's house, but remains with her parents for one, three, five or even seven years.

The *pipal* is worshipped on the third day after the wedding with the rites observed after a birth.

Widow re-marriage is allowed, but there is a strong feeling against marriage with the husband's elder brother, and marriage should be with the *dewar* or with one who stands in the same footing as a *dewar*, *e. g.*, with the husband's uncle's son. It is even said that in case of marriage with a *jeth* the parties are excommunicated. At a widow's re-marriage, for which a lucky moment is ascertained, the widow and the bridegroom bathe: the former puts on a nose-ring and red clothes, and the latter white. Then the couple are made to perform some religious rites by the *parohit* and a he-goat is killed to feast the brotherhood. A widow's

(33) Or a pot of water is poured out under it.

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children by her former husband do not succeed, but sometimes a *pichhlag* is given something by the second husband. A *pichhlag* however can take no part in the nuptial or funeral ceremonies nor join a marriage feast of his step-father. Re-married widows also occupy an inferior position in certain religious rites at which wives who have not been re-married have some special privileges. Sometimes a widow does not re-marry but remains in her husband's house, and any children she may then have are called *chaukandhus*. Such issue succeeds to the husband's land. This is probably an adoption of local custom by the Lobánas.

Agricultural tribes.

The tribes noted in the margin were declared to be 'agricultural tribes' under the Punjab Alienation of Land Act (XIII of 1900) by Punjab Government Notification No. 63 of 18th April 1904.

Dágís.	Kanets.
Gaddís.	Kolís.
Ghiraths.	Rájpúts.
Gújars.	Ráthís.
Jats.	Thákurs.

List of the principal Jágírdárs.

The following is a list of the principal *jágírdárs* in Kángra Proper :—

No.	Name.	Jama.	REMARKS.
		Rs.	
1	Rájá Ragnáth Singh of Guler ...	19,584	In perpetuity.
2	Rájá Jai Chand of Lumbagráon	34,910	Do.
3	Rájá Jai Singh of Dáda Siba ...	16,783	In perpetuity subject to Rs. 1,500 *nazarána*.
4	Rájá Narindar Chand of Nádaun	28,005	In perpetuity.
5	Rájá Rám Pál of Kotlehr ..	10,591	Exchanged for a *jágír* formerly held by the Rája in Hoshiárpur.
6	Rája Gagan Singh of Núrpur ...	2,042	Granted in exchange for part of the pension of Rs. 10,000 originally held by the family. In perpetuity.
7	Rájá Niámatullah Khan of Rehlu	5,100	The whole *jágír* is of the nominal value of Rs. 16,000, and is divided among the whole family. The sum given represents the Rájá's share granted in 1863-64 in lieu of cash pension payable through Government by the Mahárája of Jammu in perpetuity.
8	Chaudri Malha Singh, Indauria of Chanáur	1,112	In perpetuity, granted for good service before and during the time of the mutiny.
9	Mián Raghnáth Singh of Re ...	1,146	In perpetuity. Grand-nephew of Isri Singh mentioned by Mr. Barnes and son of Shankar Singh to whom it was continued at one-fourth *nazarána*.
10	Wazír Híra Singh Pathania of Bhadwar	1,541	In perpetuity.
11	Rána Ranjodh Singh	365	In perpetuity.
12	Mián Devi Chand of Bíjapur ...	2,345	Granted in perpetuity to Molak Chand, grand-father of present holder.
13	Wazír Karam Singh of Bír (Mandi)	2,400	Granted in 1859 for good services to Government. The grant is situated in Chhota Bangáhal. In perpetuity.
14	Mián Lachman, Goleria of Májra	552	During pleasure of Government. In perpetuity, at one-fourth *nazarána*.
15	Mián Amar Singh, Sahib Singh and others, of Bichwái.	528	During pleasure of Government. In perpetuity, at one-third *nazarána*.
16	Bije Singh and others, Jamwál, of Hotli	800	In perpetuity, at one-fourth *nazarána*.
17	Mián Híra Singh and others, Jamwál, of Kot Pulari.	424	Ditto.

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Population.

List of the principal Jágírdárs.

An agreement has been signed by the holders of the following *jágírs* that the *jágír* shall descend by primogeniture :—Goler, Lambagráon, Síba, Nádaun, Kutlehr, Núrpur, Re, Chanaur, Bír.

These political assignments are held by the descendants or connections of the ancient Hindu rulers of the country, and were originally granted by the Sikhs on their seizure of the hills; we have not interfered with them except to relieve the incumbents of services and payments of annual fines and bribes which, under the old dynasty, absorbed at least a fifth of their resources.

The Katoch clan.

The old Katoch royal family with its offshoots is represented by Rájá Jai Chand of Lambagráon, Rájá Rughnáth Singh of Goler, Rájá Jai Singh of Síba, Rájá Narindar Chand of Nádaun and Mián Devi Chand of Bíjapur.

Rája Jai Chand of Lambagráon is the present head of the Katoch clan, being descended, as the following pedigree shows, from Mián Fateh Chand, a younger brother of the famous Sansár Chand :—

RAJA TEG CHAND.

- Rájá Sansár Chand (*died* 1824).
  - Rájá Anrúd Chand.
    - Rájá Ranbír Chand (*died childless* 1847).
    - Rájá Parmúd Chand (*died childless in exile* 1851).
- Mián Fateh Chand
  - Mián Ludar Chand.
    - Rájá Partáb Chand (*died* 1864).
      - Rájá Jai Chand (*born* 1862).

Parmúd Chand, the former chief of the house, enjoyed an independent *jágír* of Rs. 33,000 in the *taluka* of Mahal Mori, but forfeited his possessions and his liberty in the insurrection of 1848-49 He died in exile at Almora in 1851.

The present chief's *jágír* comes to him by his descent from Mián Ludar Chand, who, when Rájá Anrúd Chand threw up his kingdom and fled to Hardwár rather than consent to alliance with Dhián Singh, stayed and surrendered the territory into the hands of the Sikh Army, and further soothed the wounded pride of the minister by giving his daughter to his son Híra Singh. In consideration of these services, he received a *jágír*, originally much larger, but on the return of Anrúd's son Ranbír Chand reduced to its present limits of Rs. 35,000. Rájá Jai Chand resides at Lambagráon, a picturesque locality on the right bank of the Beás. At the time of his succession he was a minor, and the estate came under the management of the Deputy Commissioner as the Court of the Wards. When taken over the estate was heavily encumbered, but was handed back to the present Rájá, on his majority in the year 1883 free of encumbrance. The Rájá was educated in part at the Ajmir College and in part by private tutors. He speaks and writes English, and is fond of sport and manly exercises. He served in the Black Mountain and Chitrál Relief Expeditions and bears the honorary rank of Major in the 37th Dográs. He has been invested

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with criminal and civil powers, and is Sub-Registrar of his *jágír*. He has no brothers, and only one son born in 1902. He is the second Viceregal Darbári in the District and is related by marriage to the Chiefs of Jammu, Sirmúr, and Bilåspur.

Goler.

Rájá Rughnáth Singh of Goler is the representative of the elder branch of the old Katoch royal family. His ancestor Hari Chand emigrated to Goler as related above (page 27), and built the town of Haripur for himself. Hari Chand's descendants are called Goleriás.

The late Rájá Jai Singh was the brother and successor of Rájá Shamsher Singh to whom the *jágír* was confirmed at annexation. The present Rájá succeeded his father in 1884. The fort of Haripur was made over to Shamsher Singh by Government, but the present Rájá's principal residence is at Nandpur in his own *jágír*. The estate has long been in an embarrassed condition and was in 1899 brought under the Court of Wards at the Rájá's own request. The Rájá is first Viceregal Darbári of the District.

Síba.

Rájá Jai Singh of Dáda Síba is the representative of a younger branch of the Goler family. His ancestor, Sibaru or Sibar Chand, was the younger son of the grandson of Hari Chand, the first chief of the Goleria family. Sibaru founded the State of Síba in the fourteenth century which contains two forts, at Dáda and Síba from the former of which the family is known as Dádwál. The present Rájá is a son of Rájá Bije Singh, and succeeded to the estate in 1879. Of the whole *jágír*, Rs. 14,200 (subject to a tribute of Rs. 1,500) were confirmed at the annexation to Rájá Rám Singh, a cousin of Bije Singh, and passed to the latter on Rám Singh's death without issue in 1874; the remaining Rs. 4,800 were confirmed to Bije Singh at the same time, and, though resumed for his complicity in the Katoch insurrection of 1848, were restored for the good services of his younger brother Guláb Singh in the mutiny and its seat is at Dáda within the estate. The Síba territories escaped practically unimpaired by the Sikh annexation through the influence of the minister Dhián Singh who married two ladies of the family, and the *jágír* comprises the whole of the hereditary possessions. Rájá Jai Singh exercises criminal and civil powers within his *jágír*, of which he is also Sub-Registrar. He is the third Viceregal Darbári in the District, and is connected by marriage with the families of Jammu and Biláspur.

Nádaun.

Rájá Narindar Chand of Nádaun succeeded his father, Rájá Amar Chand, the son of Rájá Sir Jodhbír Chand, K.C.S.I., who was the illegitimate son of the great Rájá Sansár Chand, Jodhbír Chand's mother was a Gaddan, and famous for her beauty; his two sisters, who like him were illegitimate, were given by him in marriage to Ranjít Singh, and were the foundation of his fortunes; Ranjít Singh created him a Rájá, and conferred upon him the present *jágír*. These two ladies immolated themselves on Ranjít Singh's decease. Jodhbír Chand was always conspicuous for his

Nádaun.

fidelity to our Government; both in the Sikh war and in the Katoch insurrection he did us good service, and his son Pirthi Singh won the order of merit in the mutiny. For his services generally he was made a K.C.S.I., in 1868. The present Rájá resides at Amtar on the left bank of the Beás, close to Nádaun. He has criminal and civil powers throughout the District and is fourth in the list of local Viceregal Darbárís.

Bíjapur.

Mián Devi Chand of Bíjapur represents a branch of the Katoch family founded by Narpat Chand in the eighteenth century, and holds the *jágír* confirmed to his grandfather at annexation. His estate is at present under the Court of Wards.

Pathánia.

The Pathánia Family.—Rájá Gagan Singh is the grandson of Rájá Bír Singh, the last ruling chief of Núrpur, and holds a small *jágír* in part commutation of a pension granted to his father Jaswant Singh. The Rájá was at the Aitchison College and during his minority his estate was under the Court of Wards. He was born in 1882. His younger brother, Mián Udham Singh, is a jamadár in the 29th Punjabis. Mián Ragnáth Singh, son of the late Shankar Singh of Re, and Híra Singh, son of the late Wazír Suchet Singh of Ladauri, are also members of this family, and hold small *jágírs*.

Kotlehr.

The Kotlehr Family.—Naráin Pál, ex-Rájá of Kotlehr, received from the Sikhs a *jágír* in Hoshiárpur, which was exchanged by the British Government for villages of equal value in the original territories of the family. His son and successor, Rájá Rám Pál, exercises criminal and civil powers within the limits of *taluka* Kotlehr, and is fifth Viceregal Darbári in the District. Rájá Rám Pál's eldest son, Tika Narindar Pál, is an Honorary Magistrate and Munsiff, 1st class; he holds his Court at Dharmsála.

Rajauri.

The Rajauria Family.—Rájá Niamatullah Khan is the great-grandson of Rájá Rahímullah Khán, the last chief of Rajauri in Kashmír, who was exiled to Rihlu in 1841. He and the other descendants of Rahímullah hold between them an extensive *jágír* in the Rihlu *taluka*, granted in 1863-64 in lieu of a cash pension payable through the British Government by the Rájá of Jammu. The value of the portion enjoyed by Niámatulla Khan, head of the family, is Rs. 5,100 a year. Several members of the family are in Government service. Some members of the Rihlu family have rendered distinguished service to Government. The best known of them is Lieutenant-Colonel Rájá Atáullah Khan, formerly British Envoy at Kábul, who died in March 1902. Some members of the family have migrated to Wazírabad.

The following may also be mentioned as representing leading families in the District:—

Rái Sáhib Baráru, Bír Bangáhal.
Rájá Autár Singh, Bhadwál.
Rájá Balbír Singh, Manhotar.

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Mián Diláwar Singh, Tilokpur.
Lál Singh, Nagrotia.
Martanja Prohit, Chahri.
Chaudhri Malha Singh of Indaura.

Accounts of all the families mentioned in this chapter are given in Massy's Chiefs and Families of Note in the Punjab.

Appearance. Barnes, § 293.

"The hill people are a good-looking race. Their complexion is fair and the expression is almost invariably mild and prepossessing. Their features are delicate and well-formed. In stature they seldom exceed the middle size, and cannot compare with the inhabitants of the plains for vigour and manly strength. The gradations of caste are strongly marked in the appearance and aspect of the people, and the higher the social position the more pure and elevated become the features. Among the Bráhmans and Rájpúts there are generally to be found the distinguishing marks of a long and unsullied descent, and their faces bear the impress of true nobility. The agricultural classes are less refined and attractive, but they all possess the amiable and ingenuous expression which is characteristic of the whole race."

Manners and character. Barnes, § 294.

"To a prepossessing appearance the hill people add the charm of simple and unsophisticated manners. In address they are at once open and good-humoured, and at the same time obedient and respectful. They are not very familiar with the amenities of speech, and may sometimes offend an ear habituated to the fulsome phraseology of Hindustán; but the error always proceeds from rustic plainness, and never from intentional discourtesy. They are extremely susceptible to kindness or the reverse. A conciliatory demeanour at once wins their confidence, while a rude word, carelessly uttered, is often sufficient to intimidate and repel them. To be assailed with abuse is a grievous injury not to be forgotten, while ridicule offends them almost as much.[34] Among equals, the exchange of contumelious epithets excites an extraordinary paroxysm of anger, hardly to be reconciled with their general mildness of demeanour. Abuse frequently leads to suicide; and an abusive habit in an official outweighs, in popular estimation, his good qualities of whatever kind. The people are bashful and modest, never intruding unless encouraged. A gesture is quite sufficient to keep them at a distance. They are suspicious, and long in yielding their confidence. To a stranger they are very reserved; and will, as much as possible, abstain from the Court of a new official till his character is thoroughly displayed. On the other hand, when once they are conciliated, there are no bounds to their devotion. As at first they are distrustful and shy, so at last they surrender themselves without restraint. They are naturally an affectionate and gentle race. They have no daring nor aspirations after independence, but delight rather to place themselves under authority, and yield implicitly to an influence which they admire and respect. They are

(34) A Kángra proverb has it "Roge dá múl khánsi, Kalha dá múl hánsi." Disease begins with a cough—a quarrel, with laughter.

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Manners and character.
Barnes, § 294.

prone to litigation, resorting to the Law Courts on the most trivial occasions. There is no vigour nor manliness of sentiment. Their disposition was formed to obey, and is almost feminine from its innate dependence. An adherence to truth is a remarkable and most honourable feature in their characters. Mr. Barnes recorded in 1850 that in the five years during which he had charge of the District, after making due allowance for natural party bias, he could scarcely recall a single instance of a wilfully false or prevaricating witness. In their dealings among themselves the same purity of manner prevails. They seldom resort to written agreements, and a man's word is accepted with as little hesitation as his bond. But they have deteriorated much during the last fifty years, and there is now in the matter of veracity little to choose between the hillman and the plainsman. They possess the trait of honesty and fidelity to their employers; for, while theft is not uncommon in the hills, it is confined to the lowest classes, and conducted on the most trifling and insignificant scale. The fidelity of the hill people is well understood throughout the Punjab, and all the chief Sikh Sirdárs have shown their appreciation of this quality by employing hillmen in the most responsible situations about their persons. Employed in service, they are attentive and thrifty. They resist all temptation, seldom, if ever, give way to debauchery, and return to their homes with the well-earned profits of honest servitude. Like all highlanders, they are exceedingly attached to their native hills; few consent to undertake service in the plains; and out of these few scarcely one in ten possesses sufficient vigour of body or mind to withstand the changes of climate and the ardent aspirations after home. As soldiers, they are not remarkable for daring or impetuous bravery, but they are valuable for quiet, unflinching courage, a patient endurance of fatigue, and for orderly and well-conducted habits in cantonments.

They are lively and good-tempered, fond of fairs and public assemblies, and with more pretensions to musical taste than is usual in India. Their songs have a simple cadence, pleasing even to a cultivated ear. Their simplicity inclines them to be credulous, and they easily become the dupes of any designing fellow who wishes to impose upon them. This facility of disposition has frequently been taken advantage of by swindlers and sharpers, who, under the personation of Government officials, have robbed houses and carried out their schemes of aggrandisement. A few artful words are sufficient to raise a village against their legitimate officers. Lastly, the hill people are very superstitious. They firmly believe in witchcraft, and one of their most constant reproaches against our rule is that there is no punishment for witches. Every incident at all out of the ordinary course, such as the death of a young man, or the cessation of milk in a buffalo, is ascribed at once to supernatural causes. They will not set out on the most common expedition nor undertake any duty without first consulting a Bráhman. They have their

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lucky and unlucky months and days. Marriages are interdicted in Poh, Chet, Bhádon, and Asauj, or four months in the year. Saturdays and Wednesdays are propitious days for going towards the south, Thursdays to the north, Sundays and Tuesdays to the east, and so on. The fourth and eighth days of the moon are full of disaster, and no one would begin an enterprise on these dates. The priestly class, again, have an even deeper influence here than in other parts of India. Besides the larger temples, the shrines of lesser divinities are innumerable, and almost every house possesses its Penates in the shape of a Sidh or Nág, a deity which is supposed to repel witches and to propitiate fortune. Altogether, the impression left by experience of the character of the hill people is most favourable. They are honest, truthful, industrious, frugal, gentle and good-humoured, faithful to their employers and submissive to authority. Against these virtues, there is little or nothing to set off. The worst that can be said of them is that they are superstitious, easily misled, distrustful of strangers and litigious.

Contrast between the customs of the hills and plains.
Lyall, § 72.

The following passage supplements the account given by Mr. Barnes :—

"Mr. Barnes has given a description of the various tribes and castes which for completeness and accuracy cannot possibly be surpassed. I think it, however, worth while to add a few particulars as to general differences of customs and habits of life between Hindús of these hills and Hindús of the Panjab plains. In the hills all castes, high and low, sacrifice goats (*bakri kátna*) at weddings, funerals, festivals, and harvest time, ploughing time and on all sorts of occasions. In Kulú and other countries among the snowy ranges, the sacrifice has a religious signification, and conveys a sense of purification; but this is not so evident in Kángra Proper. No such custom prevails in the plains. All misfortunes and sickness are universally attributed to the malice or spite (*kop, dosh*) of some demon, spirit or deceased saint; so also the belief in witches or magicians (*den, dogar*) is universal.

"Excepting widows, women of all classes eat meat; in the plains Rájpút or Bráhman women regard eating meat with horror. At weddings flesh and rice are universally given to the guests, instead of curds and sweetmeats as below. All Súdras drink spirits and dance together at weddings, and all women, except *parda-nashin* Rájpútnís, attend the *melás* or local fairs. At wedding feasts or other similar entertainments men of all castes, from the Bráhman to the Súdra, will sit and eat together in one line (*pangat*) arranged strictly according to degree or rank. Food is then handed down to all. On such occasions great quarrels constantly occur among Rájpúts about precedence, which often break up the party entirely.

[35] "In the hills it is the father of the boy that sends an envoy to search for a bride for his son; in the plains it is the girl's father that searches for a husband for his daughter. It is a strict rule in the hills that the bride's tray-palanquin, or *dola*, must be carried in front of that of the bridegroom. In the hills little or no expense attends the *mukláwa* or, as it is called here the *pheraghera*, that is the bringing the wife for good and all to her husband's home. In the plains it is an occasion of great expense. Married women in the hills make a strict point of never

[35] There are exceptions to this, *e.g.*, in the case of Khatrís.

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putting off their *bálu* or nose-ring; on the other hand, the putting on the *bálu* with concubinage is in itself marriage among the Ghirths and some others.

Contrast between the customs of the hills and plains.
Lyall, § 72.

"In the plains Rájpúts marry Rájpúts only. Here each class of Rájpúts marries the daughters of the class next below his own, and the lower class Rájpúts marry the daughter of Ráthís, Thákars, or Ghirths. Hence the proverb 'In the seventh generation the Ghirth's daughter becomes a queen.'

"Except among the first class or Jaikari Rájpúts and Nagarkotia Bráhmans, *battasatta,* or exchanged betrothals, are very common, and something is nearly always given as a consideration for the bride. On the other hand, Rájpúts of high family are heavily bribed to marry, owing to the feeling of pride which forbids a Rájpút to marry a daughter to any but a man of equal or rather superior family to his own. The prevention of infanticide, both in our territories and in Jammu, now-a-days drives these Rájpúts to great straits. Not long ago a Manhás Rájpút, who had three daughters, not finding any son-in-law of sufficient rank according to his notions, kept them all at home till they were quite old maids. He at last found an old bridegroom of ninety, who married two of the three at once for a consideration, but died on the return journey home so that the two brides came back upon their father's hand. Shortly after the third daughter ran away with a postman or letter-carrier. In the hills, Kaits and Mahájans intermarry, though the former in the plains rank as Súdras and the latter as Vaisyás. In the Gaddi villages Khatrís, Rájpúts, Ráthis and Thákars all intermarry, and in some places, for instance Kukti in Bharmaur, Bráhman Gaddís intermarry with Khatrís. The Gaddís give dower in two forms, *viz., sáj,* which goes to the husband, and *phuloni,* which is *stridhan,* or the wife's sole property. Among them also the Bhat Brahmans act as Acháraj as well as Páda Prohits; that is, they take funeral as well as marriage gifts or fees.

"In the hills the death of old people is celebrated by a wake or funeral feast held after the tenth day, at which eating and drinking goes on in much the same way as at a wedding. Among Ghirths and some other Súdras it is also the custom for the connections to bring an effigy of the deceased in clay, cloth, or wood to the house of mourning, accompanied by drummers and musicians and to try to dispel the gloom which is supposed to have settled on the inmates by the most boisterous tricks and the broadest jokes possible. On the *kiria* day, that is eighteen days after the death or thereabouts, another feast is held, and another goat is sacrificed. In the hills, ten days after a death, all the male kinsmen shave their heads as a sign of mourning. In the plains only very near kinsmen shave on the day of death. Formerly, when a Rájá died, every male subject shaved his head, and all the women put off their ornaments. In the political *jágírs* the custom is so far kept up that at least one man in every family will shave when the Rájá dies. All the Gaddís, even those who live entirely in Kángra, still shave when a Rájá of Chambá dies; the women put off their nose-rings, no meat is eaten for six months, and no marriages celebrated for a year."

Religions.
Table 16 of Part B.

A brief description of the great religions of the Punjab and of their principal sects will be found in Ch. IV of the Census Report, 1881. The religious practice and belief of the District present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religion by tahsils can be gathered from the figures of Table No. 16

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of Part B.; and regarding the population as a whole, no more detailed in formation as to locality is available. But the landowning and cultivating classes are almost entirely Hindu, as indeed is the whole village population, except in Spiti, where the people are exclusively Buddhist. The Hinduism of Láhul is discussed in Part III.

The generality of the people are very superstitious,[36] and the District is covered with a network of shrines, ranging from the Chapel Royal of Mahárája Sansár Chand at Sujánpur, or the richer and much frequented temples at Jawálamukhi and Kángra, to the village Gugá, or the rudely hewn figure of the *Dandion-ka-deota* (deity of the cudgels) placed under the shade of some roadside *pípal* tree. The temple of the Bajresari or Vágreswari Devi at Kángra is perhaps the most famous in the District. It is said to have been founded by the divinity of that name at a famous *Aswámedh* or horse sacrifice which was held on the spot. The famous Mahmúd of Ghazni is said to have invaded the District and destroyed the temple, building a mosque on its ruins. It was, however, restored, and is said to have been visited by Akbar together with his celebrated Diwán Todar Mal. There are some other temples in the vicinity which are said to have owed their origin to Todar Mal. Akbar's toleration went so far that he is said to have presented a golden image of himself, in an attitude of prayer, to the temple of Jamlu at Malana in Kulú. Finally Ranjít Singh visited it, and under his orders the domes of the temples here and at Jawálamukhi were gilded. Subsequently the devotees from Amritsar subscribed together and presented the temple with a marble floor. It is worth remarking that the town of Kángra, where the temple is situated, was originally known as Nagarkot,[37] and the Katoch Rájás and the Brahmins of the vicinity were distinguished by the same name. It is said that on the spot where the fortress stands the Ráksha Jalandhar met with his death, at least his body covered many leagues, but his head is said to have fallen on this spot. Hence the fort was named Kánggarh, the fort of the head, which became corrupted into Kángra.

Temples and shrines.

The temples at Kángra and Jawálamukhi are in charge of the rapacious Bhojkís, who plunder the unfortunate pilgrims. At the latter place large numbers of sheep and goats are supposed to be

(36) There are countless omens, regarding some of which see Arts 109—114, Punjab Notes and Queries, Volume III, 1885.

(37) Mr. Crooke contributed the following note to "North Indian Notes and Queries," 1891, Art. 738:—

The following custom is noted by Thevenot (Part III, Chapter 37, Fol. 62). "Nagarkot is famous because of the idol Matta to which it is dedicated; and they say that there are some gentiles that come not out of that Pagod without sacrificing part of their body." Abbul Fazl (Gladwin's "Ain-i-Akbari," volume II, page 109) says: "Nagarkot is a city situated upon a mountain with a Fort called Kángra. In the vicinity of this city, upon a lofty mountain, is a place (Mahamáya) which they consider as one of the works of the divinity, and come in pilgrimage to it from great distances, thereby obtaining the accomplishment of their wishes. It is most wonderful that in order to effect this they cut out their tongues, which grow again in the course of two or three days, and sometimes in a few hours."

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sacrificed. The appetite of the Devi is however capricious, and the votaries are usually informed that she is not quite ready for her meal. The offering left is hurried away by the priests, and sold in the neighbourhood for a trifle under its value to men who again resell it to other pilgrims. The temple of Gauri Shankar at Tíra is picturesquely situated on the left bank of the Beás on some heights overlooking the city of Sujánpur and close to the castle built by Mahárája Sansár Chand. At the time that chieftain was at the summit of his power it must have been largely frequented. It received a rich *jágír* of Rs. 1,600 which is being squandered by the present managers, and has quite ceased to be visited by pilgrims.

The three following notes are reproduced from "Punjab Notes and Queries" as of special interest:—

Rali Worship, Vol. II, 1884, Section 1.

Once upon a time a Bráhman gave his full-grown daughter in marriage to a child. When the ceremonies were over and the bride was being sent to her husband's house, she saw how things really stood. So in her despair she stopped her *doli* bearers on the road by a river, and called out to her brother, Bástu : "It has been my fate to be married to a child, and I live no more. But in future, in memory of my wretched fate, let girls make three toy images of earth, one of me, one of my husband, and one of you, my brother, Bástu, and let them worship these images for the whole month of Chaitr (March-April) every year until they be married. Then let them marry these images, as I was married, on the first of Baisákh, and on the second or third day thereafter let them take the images in a *doli* to the banks of a river, and there let them drown them in it. And let this be done in honor of me, Rali, the bride; Shankar, my husband; and you, Bástu, my brother. The blessing that shall spring forth from this rite shall be that she who performs it shall never marry an unsuitable husband." Saying this she sprang into the river, and was drowned, and in their grief at this, her husband and brother drowned themselves also. Ever since then the worship of Rali, Shankar, and Bástu, has been universal throughout the District of Kángra.

The three chief fairs in honour of Rali are held at Baijnáth, at Dáda, half-way between Pálampur and Dharmsála, and at Charí, three miles west of Dharmsála. Many songs are sung by children in honor of Rali, and the images are adorned with wild flowers. The children bathe every day during the month of Chaitr, and fast on the first, second, and fourth Mondays of that month. The images are dressed up according to the means of the parents, and are finally thrown into a river with songs and ceremonies.

[*Cf.* the following note from the Indian Antiquary, Volume XI, p. 297.

The Rali is a small earthen painted image of Siva or Párvati. The Ralika-mela or Rali fair is a long business, and occupies most of Chet (March-April) up to the Sankránt of Baisákh (April). Its celebration is entirely confined to young girls, and is in vogue all over the district. It is celebrated thus :—All the little girls of the place turn out of their houses one morning in March and take small baskets of *dúb* grass and flowers to a certain fixed spot, where they throw them all into a heap. Round this heap they stand in a circle and sing. This goes on every day for ten days, until the heap of grass and flowers reaches a respectable size. They then cut in the jungles two branches having three prongs at one end and place

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them, prongs downwards, over the flower heap so as to make two tripods or pyramids. On the single uppermost points of these branches they get a Chitrerâ or painted image-maker to construct two clay images, one to represent Siva and the other Párvati. All the girls join in collecting the clay for these, and all help as much as they can in the construction of the images themselves, this being a "good work." The girls then divide themselves into two parties; one for Siva and one for Párvati, and set to work to marry the images in the usual way, leaving out no part of the ceremonies, not even the *barát* or procession. After the marriage they have a feast, which is paid for jointly by contributions solicited from their parents. After this at the next Sankránt (Baisákh) they all go together to the riverside, and throw the *ralís* into it at any point where there happens to be a deep pool and weep over the place, as though they were performing funeral obsequies. The boys of the neighbourhood frequently worry them by diving for the *ralís* and rescuing them and waving them about, while the girls are crying over them. The object of this fair is to secure a good husband. These fairs are held on a small scale in all the principal places in Kángra, but the chief ones are at Kángra itself, where the Bánganga is the river used for the disposal of the *ralís*, and at Chari, a village ten miles from Kángra and six miles from Dharmsála on the River Gajj. The largest fair is held there.

Chitrerâ is an interesting word, showing insertion of *r* after a consonant which is not uncommon in Punjábí. Conf. thandá—thandrâ, cold; páhuná—práhuná, a guest: betá—betrá, a son, &c. Chitrerâ comes from chitr, a picture, and its usual forms are chiterá, chitári, chitrkár, and its usual meaning is a painter.—*R. C. Temple.*]

Vol. II, Section 235.

While the girls are picking the *bansúti* flowers (? *quercus incana*) for the ceremonies, they sing the following song:—

Sab sab sohelíyán bebo, jurí-muri áyán, jurí-murí áyán :
Ralíye, sohelar bhenar duron !
Horná tán chúngíyán, bebo, charíyán charolaryán :
Ralíyen tán chúngí lamí god !
Horná tán gúndíyán, bebo, laríyán, do lariyán.
Ralíyen gúndyá, chosar hár !
Gundí tán gundí, bebo, kalíyá daharya kilíyá daharya :
Lenewála Shankar dúr !
Hár tan sukya, bebo, palange den poyen :
Raliye suki Shankar den hoyen !
All we maids are come together, dear, are come together :
O Rali, friends and sisters from afar !
Others collected flowers in their baskets, dear.
Rali collected them in her skirt,
Others made chaplets and double chaplets, dear,
Rali made a four-fold garland !
The chaplets have been made and hanged upon the nails, dear.
But Shankar, who should take them, is afar !
The garlands are dying at the foot of our cots, dear.
As Rali died (in sorrow) for Shankar.—*Sardárú Balhári.*

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Sendu Bír, the whistling spirit, Vol. I, 1884, Section 332.

It is a common belief among the people that Sendu[38] Bír assumed the form of a Gaddi with a long beard and a *kiro* (long basket for carrying *ghi*, &c.) on his back. The spirit is called also Dáriála from its beard, and Kirowála from the *kiro*. The main shrine of Sendu Bír is at Basoli in Jammu, and smaller ones are at Dhár and Bhangúri in Gurdáspur, and Gungtha in this District. Nearly all the Hindu cultivators have a strong faith in this spirit, and at both harvests offer him *karáhi* (*i. e.*, *halwa*, or sweetmeat). Whenever a house, or a woman, or a man is declared by a *Jogi* (locally, *chelá*) to be possessed by Sendu Bír, he will make offerings of *karáhi*, a ram, or a he-goat to the spirit in order to ward off illness.

It is believed by cultivators generally that Sendu Bír steals corn, milk, *ghi*, &c., from others to give to his special worshippers. The people also fear those who are supposed to have mastered the *mantrás* or charms by which Sendu Bír can be made to come at call, and to oppress their enemies by command. In some places Sendu Bír is supposed to burn down the houses, &c., of those with whom he is dissatisfied. In places where houses are liable to be burnt down suddenly the people are much afraid of *faqírs* who come to beg in the name of Sendu Bír; and if they say they belong to his shrine they are bountifully rewarded. The inhabitants of Barsar tate that the police station there was burned down by this spirit.

Sendu Bír is also supposed to cohabit with any female to whom any person who has mastered his charms may send him, the woman thinking that she is in a dream.

The following is a *mantra* (charm) which will summon Sendu Bír :—

Parbat Guphá ot base báp tera :

Sendu Bír tun hain bhai merá !

Ibid, Section 515.

Ugarbír ká potrá; Chetrpál ká potrá; Lohpál ká potrá; Agnipál ká potrá; Sangulpál ká potrá; Thíkarpál ká potrá; Bhúínpál ká dohtrá; Matá Kunthardi ká jáyá; Puniya ká bhái; Gurán ká Sikh; hamára saddia ave : hamára bheja ave; hamára kám shitáb kar ave : Guru ki shakt hamári bhagat. Phure mantar : chale bácha : Mahándeo ká bácha phure.

Thy father dwells in the shade of the mountain valley : Sendu Bír, thou art my brother.

Grandson of Ugarbír, grandson of Chhetrpáll, grandson of Lohpál, grandson of Agnipál, grandson of Sangulpál; grandson of Thíkarpál; grandson (daughter's son) of Bhúínpál; son of Mother Kunthardi; brother of Puniya ! disciple of the Gurú, come at my call; come for my sending; come quickly and do my bidding; I worship the power of the Guru. Work charm; go voice; let the voice of Mahadeo (Siva) work.

The above *mantra* should be repeated 101 times at night for 21 days by the river side, at the spot where the dead are burnt, or under a *pípal* tree (*ficus religiosa*), or *chamba* (*michelia champaca*), or *chambeli* (*jusminum grandiflorum*) or at the pond, tank, or well whence the women fetch water. Dressed food of all sorts—wine, meat, fish, tobacco, sweet smelling flowers and sweetmeats, &c., also a *narel* (cocoanut pipe) should be taken to the spot every day during the ceremony. The spirit, it is said, will come on the twenty-first day and ask why he is called. He should then be told to come when sent for, and do whatever he is bidden. His appearance is that of a *gaddí* (hill shepherd), and before his arrival, he will be heard whistling

(38) See note at page 261, Indian Antiquary, Volume XI. In the hill dialect *sind* or *sindhi*=Hindi *sít*, a whistle.

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Ibid, Section 515.

as he comes, and sometimes with a whistling sound through his limbs. On the twenty-secord day a ram should be taken to the place of his appearance, and presented to him to ride on. This ram is called his *ghori.—Sardáru Balhári.*

(This *mantra* probably gives a list of godlings which it would be worth while following up. Compare with it the *mantra* for the cure of scorpion bite used by the Sánsís. Indian Antiquary, volume XI, page 32 and ff. The Gurú is Nának.—*R. C. Temple).*

Nársing—Baithak, Vol. I, Section 585.

Nársing.—About two-thirds of the women, and some of the men in the Kángra District, are believers in Nársing. It is believed that he gives sons and assists in all difficulties. His worshippers keep a *nárjil* (cocoanut) and *chandan* (sandal wood paste). Every Sunday or on the first Sunday of each Hindu month, they worship him as follows :—They put the *nárjil* on a brass plate (*tháli*) first washing it with fresh water. They then put a *tilak* of the *chandan* on it in the same way that Bráhmans mark their foreheads, and then an *achhat* of as much washed rice as will stay on three fingers of the right hand, *i.e.*, on the thumb, first and second or middle finger. When this is done they adorn the *nárjil* with flowers, and then burn some *dhup* (*dolomicea macrocephala*), a root from the Chambá Hills, besprinkled with powdered camphor, sandalwood, almonds and spices. It is made into pastilles, and when burnt emits a pleasant odour. The *nárjil* is then worshipped as Nársing, and sweetmeats offered to it, these being subsequently distributed to the children and other members of the household and the neighbours. Nársing's worshippers also wear a *bahutá* (amulet), containing a picture of him in the form of a man. This *bahutá* is of silver, and is worshipped like the *nárjil*. A ring, generally made of silver with a projection towards the nail, is also worn on the little finger in his honour and this too is worshipped. A special costume made for this purpose only is worn during this worship.

When a mother or mother-in-law worships Nársing, her daughter or daughter-in-law must also do so. Barren women consulting a *chela* or a *jogi* are usually advised to worship Nársing for offspring. He is believed to cohabit with the women in their dreams in the form of a Bráhman clothed in white, and aged from twelve to twenty years. When a woman is sick a *chela* is sent for to charm away the illness. If he says that Nársing's anger has caused it he orders a *baithak*. If she do not happen to have a *bahutá*, or the proper rings or clothes or a *nárjil*, the *chela* orders any of them that may be wanting to be procured before performing the *baithak*. The ceremony of the *baithak* is as follows :—On a Sunday, or any other fixed day, the *chela* comes with a *baitri*, or singer of sacred songs, who plays on a *dopatra*, an instrument made of two *tumbás* (ascetic's bowl) connected by a bamboo rod. A wire runs along this rod fastened to its extremities so as to give out a sound when twanged. The *baitri* sings his song and the *chela* repeats his magic words, and then Nársing comes and shakes the body of the woman or of the *chela*. The tremors continue for two hours or more, during which time the man or woman into whom the spirit has entered tells the fortunes of those attending the *baithak*. They are usually told to worship some deity who will cure the sick woman. While the patient or the *chela* keeps shivering with the force of the spirit in him, the *baitri* sings the following incantation, accompanying himself on the *dopatra*.

Mere Nársingá, Naranjaniyá bírá !
Bíren mohi boliyán ; bíren mohi boliyán.
Bíren moh boliyá jag sárá.
Mere Nársinghá he ! Naranjaniyá Jí !

Nársing—Baithak, Vol. I, Section 585.

I.
Bhái Garh Mathrá bích janmen, Gokal liá sí atárá.
II.
Bhái Basudev diá bálakyá, Josodhán diá jáyá!
III.
Jithú kawárián kaníyán, tithú básá terá!
IV.
Amben amboten, khoen, pehnanden de basa tera!
V.
Páplen, paloten, máltiyá básá terá!
VI.
Súhí súhí pagri, kunján dí kaglí gul bich narmen dá jámá!
Refrain.
O my Nársing, O great Naranjan.
O thou that hast captivated me: O thou that hast captivated me: O thou that hast captivated the whole world, O my Nársing. O my Lord Naranjan.
I.
O friend, born in the fort of Mathurá, that didst become incarnate in Gokula.
II.
O friend, and son of Vasudeva, the child of Yasodhá.
III.
Where the maids and virgins are, there is thy home.
IV.
Thy home is in the mangoes, young mangoes, in wells, and in tanks.
V.
Thy home is in the pípals, young pípals, and jasmines.
VI.
Red and red is thy turban flowered and crested, fine the robes on thy body.

Nársing, Nársingh, "Anár Singh is the Nrisinha avatára of Vishnu, but the above song is to Krishna, some verses of which are commonly sung all over the Punjáb at the Rás Lílá, which commemorates the dance of Krishna with the Gopís. This mixing up of the Nrisinha and Krisihna avatáras of Vishnu is very curious. (39)

An account of Kanya Devi, the daughter of Brahma Rájá, who is worshipped at Munjeta or Pápnagara, will be found in Volume II, Art. 668, of the same publication.

Amongst the minor places of worship are the graves of some Muhammadan saints, who are curiously enough more venerated by Hindús than by the Muhammadans themselves. There is one saint, Báwa Fattu, near Ránitál who is particularly venerated. He is supposed to have died about 200 years ago, and was said to have been specially blessed by Sodhi Guru Guláb Singh, and given the power of prophecy. He is also said to have by his prayers raised to life Fateh Chand, the brother of Sansár Chand. To swear by his name is considered a particularly solemn oath, and it is not uncommon for parties in civil cases to challenge one another to take it. Another shrine is that of Báwa Bhopat, near Lanj, where it is

(39) Colonel Temple among other notes writes: Anár Singh's vehicle is a male white kid, called *kudnu*, or the leaper. This is often kept for his use in many house holds, and when it grows up it is sold and a new one bought with the exact pieces of money realized by the sale." P. N. Q., Volume III, Section 85.

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Minor places of worship.

customary to present petitions in writing. A fee has to be given in advance, or at least an offering promised, should the request be granted. For instance, if there is a dispute about some land, one party will hurry to the shrine and promise an offering. The others will generally become alarmed and afraid that some calamity will overtake them. But should no compromise be made, and should some trouble befall the "defendants," of course it is ascribed to the wrath of Bhopat. The decrees passed by that individual are therefore usually *ex parte*, and it must be rather satisfactory to his attendants that they are subject to no appeal after the troublesome fashion of European Courts. There are a number of *tiraths* in the district, and some of them are supposed to be of equal efficacy to Hardwár. There is specially one called the Sangam (Junction), where the streams Bánganga and Gupatganga meet, close to Fort Kángra. This is considered as being as holy as the confluence of the Jumna and Ganges.

Snake-bite cures, Guga Pir.

The Gugas are curious sheds which are not seen elsewhere. They contain a number of images, and are supposed to be specially efficacious for snake bites.(40) The image of Guga is always that of a mounted horseman: the most noted in the District is that at Dwala, on the road from Jawálamukhi to Dera. Others may be seen at Baijnáth and in many parts of the hills. The story connected with them is told as follows:—Somewhere in the Dakkan there were two sisters Bachla and Kachla, wives of a Chauhán Rájpút named Dev Ráj. They were without issue, and in the hopes of issue Bachla went one day to the shrine of Surukhnáth: then she was promised that if she came again she would be given a fruit to eat and a child would be assured her. Kachla hearing of this went next day in the guise and dress of Bachla and received and ate the fruit. The next day Bachla went and found that her sister had stolen her blessing as Jacob did that of Esau. She was, however, given another fruit half of which she ate and half she gave the mare she was riding. To Kachla was born a daughter Gugri, to Bachla a son, Guga, and the mare likewise had a foal. Guga and this foal were brought up together. When he came to man's estate Guga heard the fame of a beautiful maiden, and taking the horse (his foster brother) he went to woo her. For years he lived with her, being changed by day by the sorcery of the country to a sheep, and by night he re-assumed the form of a Rájá. In his absence a pretender arose to the State, and attempted to force an entrance to the palace. The door-keeper

(40) There is or was a man at Dharmsála who allows himself to be bitten by a poisonous snake once a year in the rainy season. It is said that he was first bitten by a cobra (*kharpa phaniar*) and was carried to Kutiarida Goga, a shrine of Guga Pir, and after praying for five days was cured, but that he was so ill before he reached it that he had lost his senses and the use of his eyes and limbs.

This capacity for imbibing cobra poison once a year is not confined to one individual, but is claimed by several persons in the District. They never appear to be any the worse for the ordeal. They are said to give out a peculiar odour, and to feel a kind of intoxication when the time for it comes round and then try as they may, they cannot escape it. After being bitten they recover in a few days. Some wise men say that this happens because the serpent that bites is a male. Punjab Notes, and Queries, Volume II, Section 995.

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Snake-bite cures, Guga Pir.

who had grown blind since Guga's departure refused him admittance and disbelieving his assertion that he was Guga insisted that on Guga's return he would receive his sight. Ultimately being hard pressed Gugri sent a letter by the hand of a Bráhman to Guga in Bangáhal. He realising the state of affairs abandoned his life of pleasure and with the help of the Bráhman escaped from the sorcery that bound him. By the same aid the horse that had grown old and thin was restored, and Guga once more mounted his steed and departed. On his return home the door-keeper received his sight and Guga and Gugri both performed miracles of prowess in fighting and the former even fought for a time after he had lost his head. After death he was venerated as a god, and is always represented on horseback. Any person suffering from snake-bite is usually taken to a Guga, when the priest examines him, mutters incantations, and if he sees that it must be a fatal case, sends him away with the comfortable assurance that he has done something mortally to offend the local deity and cannot be forgiven. There are eight *nágs*, of whom the most important is Shes Nág, who supports the world on his head. The others are Takshak, Basuki, Bajr Danshan, Kar Kotak, Hemmalli, Sankhu (or Dudhia, the milky snake) and Káli Nág.(41) The two latter are worshipped on Tuesdays, especially in Hár and Sáwan : they protect crops from white-ants and rats and are offered milk, honey, he-goats, &c.

Famous places for the cure of snake-bite are Bába Shibu-ka-thán (42) in the Núrpur *íláka*, Saloh in Pálampur and Tripul near Kángra.

After the Diwáli there is held in November a festival called the Nág-ka-Púja, at which an image of the Nág is made of *gobar* and worshipped. If a snake is seen after this it is called *niugra* (ungrateful) and killed.

Tree-worship.

At every marriage twigs from five trees are cut and brought by a gardener (máli) and put into a *kals* (large earthen pitcher).

(41) Some of these names are well-known in Sanskrit literature, *viz*, *Ceva*, who supports the world (I give the names in Sanskrit form) and who has his equivalent in the Nidgard-snake of old Norwegian Mythology : *Vásuki*, who is used by the Devas and Asuras as a rope when churning the ocean. His poison is devoured by Civa who consequently received the name Nilakantha (blue throat). *Jaksak* who plays an important part in the 1st Book (Adi-parvan) of the Mahabharats. He kills the king Pariksit, grandson of the Pandva Arjuna, by his bite : then Pariksit's son Janamejaya resolves to scarifice all *nágas* in order to revenge his father's death. On the occasion of this snake-sacrifice the Mahbharata is said to have been recited by Vaicampayana, Vyasa's pupil.

Káli occurs in the famous story of Nala and Damayanti, which is told in the 3rd Book (Vana-purvan) of the Mahabharata. He is the evil spirit who possesses the king Nala and makes him lose his realm, his wealth and his wife by gambling. I am not certain, however, whether Káli is called a *nága* there. The name seems to be Kali Nág not Káli Nág. At least Káli Nág I found to be the name in Kulú. Bajr Dhanshan might be explained from a Sanskrit form, Vajra-damçána, meaning "he whose bite is like lightning," which indeed would be a very appropriate name. The compound, however, does not occur in Sanskrit literature, as far as I am aware. The other nága names given in the paper I cannot explain. --*Dr. Vogel.*

(42) There is a resident faqir here. He lays the patient in the shrine, repeats over him prayers in the name of Shibu, makes him drink water with which the idol has been washed, and eat of the sacred earth of the place, and rubs some of it onthe bite. Some of the soil is also taken away as a precaution against snake-bite.

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Tree-worship.

Among these plants are *ák* (*calotropis procera*), *dhák* (*butea frondosa*), *ám*, (mango). This ceremony is called *pánch-pallab*, or *kals-ki-púja*, and consists in placing the twigs under a cocoanut and covering them over with a red or yellow cloth, both in the bride's and bridegroom's house, and worshipping them.

The familiar tree-marriages of men who have lost two wives is made in Kángra with the *dhrek* or *bakayan* (*melia azedarachta*).

People who are childless regularly marry the *tulsi* (*ocymum sacrum*) to Ráma, Vishnu, Krishna, &c., in the hope of having a child. If the birth of a child does not follow, then they much dread that a Yamdút, a messenger from Yáma, or evil angel, will harass them on their road after death.—*R. C. Temple.*

Other beliefs.

The Dandi Chairon, or *Dandian-ka-deota*, is supposed to be particularly fond of sticks. His effigy is placed under a *pípal* tree, and persons suffering from intermittent fever are accustomed to offer a couple of sticks about the size of nine-pins if they recover. Speaking generally, the larger number of temples seem to be devoted to Shiv, but the followers of Vishnu are also said to be numerous. There is only one Jain temple, and that is situated within the Fort, so that it is never visited by pilgrims. Local *devís* are without number; 360 of them assembled at the founding of the Kángra temple.

At Apswara or Achhara Khand, two miles from Kot Kángra, is the shrine of Achhara Devi and Ganesh, where women bathe in the hope of offspring, dedicating their children's hair to the shrine if their wish is fulfilled. Further very marked features of the hill religion is the *deot-sidh* stones to be seen by every wayside and before thousands of cottages. These stones are in the form of the impress of two feet. Tradition says that a *chela* of Surukhnáth used while pasturing cattle to drink their milk and the villagers in the evening always found their cattle dry. They went in their distress to a great miracle-worker who watched the lad and found out the truth. To get rid of him he threw away his stick and ordered him not to retrun till he had found it. But the boy's power of finding it was greater than the master's power of making it disappear and he found it at once. The miracle-worker finding that a greater than he had appeared sought to kill the lad, but he ran away and the hillside opened and admitted him. There is the head-quarters of his worship, in Hamírpur Tahsil, near Chakmoh village; and from there the worship spreads all over the neighbourhood. A light used to appear over the cleft and hence the word *deot* for *deva*. A common offering before the stones is a tiny rough wooden sandal.

Religious orders.

The chief religious orders are the Gosáins and the Bhojkís; at least these are the principal residents. Large numbers of *jogís saniásís*, &c., pass through the district, and some of them, such as the Bodha Pandits, reside; but none of such importance as to call for special notice.

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Christianity.

The Church Missionary Society established a branch at Kángra in 1854. Besides evangelical work the English Missionary at Kángra superintends a school, supported by the Mission. (See Chap. III, Education). There is a small Mission Church at Kángra besides a school and Mission house and a branch of the Mission is established in Lower Dharmsála with a Chapel School and dispensary. The combined congregation numbers some 75 Native Christians. There are some Moravian missionaries in Kyelang and the American Presbyterian Mission has a dispensary at Ani in Outer Saráj.

Occupations. *Table 16 of Part B.*

Kángra is the most agricultural District in the Province. Out of its total population 588,255 persons or 77 per cent. are directly dependent upon agriculture. Agricultural occupations are discussed in Chapter II A. below.

Of the artifical industries that in cotton is the most important. Workers in iron and hardware (1,745) and plough and agricultural instrument makers (623) return very small figures in comparison with the population; to the carpenters (1,750, actual workers) should be added the 2,022 "owners, managers and superior staff" of carpentry works who, as the column for operatives in the same is blank, are obviously only Tarkhans writ large.

Food, *Barnes*, § 289.

"The chief staples of food are maize and wheat. In the rice-growing valleys the people subsist for the greater part of the year on rice; but in the poorer uplands coarse millets (*mandil* and *saunk*) form a portion of their diet. Maize is a very favourite grain, and from September till May is in constant consumption. After that period the wheat harvest is matured, and for the remaining six months of the year wheat meal is the common article of diet. In the rice countries the people reserve the clean unbroken rice for sale, retaining the chipped pieces for their own use. So also unmixed wheat is disposed of to the grain-dealer, and mixed barley and wheat (the two are commonly sown together, the crop being called *goji*) is kept for home consumption. The agricultural classes have usually three meals a day. Before going to their morning work the men partake of some bread reserved from the evening repast. This is called *dhatiálu* or *náohári*. At twelve o'clock is the first full meal generally partaken by all the household, consisting of rice, or rice and *dál* (split pulse, usually *urad* or *kulthi*), or cakes made of wheat or maize. In the evening there is a supper, according to taste, in which, however, rice seldom appears. In most parts of the hills the people can secure fish, which generally forms a constituent of their diet. On festive occasions they will kill a goat, which they consider very superior to mutton. Linseed oil and rape oil are also used instead of *ghi* by the poorer classes, but most families can now afford the latter luxury. Punjab rock salt is mostly used, but the coarse Mandi salt is still used by the poorer classes in many places. The latter salt is dissolved, and the brine, after being refined from the earthen particles, is mixed with the food it is intended to season."

Barnes, § 290.

"Tobacco is in very general use among men and women alike, though in the higher ranks of life the women affect to

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repudiate its use. There is a prejudice against onions and carrots, which no Hindu, except of the lowest class, will touch. Turmeric is a condiment in large request and is seldom absent from any meal in the household of those who can afford it. The Ghirths, and all the Súdra tribes, together with the Bhojkís and Gaddís, are great consumers of wine. No other class will openly acknowledge its use, though many drink it secretly."

Clothing, *Barnes*, § 291.

"The ordinary clothing of a man of the poorer classes consists of a skull cap (*topi*),[43] a frock reaching to the waist *(kurti)*, or a similar but longer garment, called a *cholu*, reaching to the knees, and short breeches *(kach)*. In addition to these, the peasant usually carries with him a blanket *(patu)*, which in hot weather he twists as a turban to defend his head from the sun, and in the winter uses as a wrapper. The frock and breeches are usually made of cotton woven by the village weaver, and cut and sewn into shape by the village *soi* or tailor. The *patu* is of home-spun texture, woven generally in alternate squares of white and black wool, the only variety being in the size of the squares. In the rains, people travel barefoot, as the wet weather spoils their shoes but in all other seasons they usually possess a pair of shoes (*juta*). Among the higher classes the clothes of both sexes are usually made of English fabrics, and formed into shapes to suit the fashion or the pleasure of the wearer. The only peculiarity is that the *kurti* is commonly retained by all. The head-dress gives the best opportunity for a display of good taste or love of finery. Two or more turbans of different colours are often artistically mixed together, and bound round the head so as to display the colours to advantage, and to fall in heavy yet graceful folds over the right ear. The usual mixture is a red ground with a white exterior turban, and the effect is always becoming. Like all other fashions, it is sometimes ludicrously exaggerated, and a hill dandy has been observed with as many as seven turbans of different hues, not very judiciously chosen, wrapped round his head. The hill people are also very fond of wearing coloured vests and scarfs. They also adopt the effeminate habit of wearing earrings of gold, graced sometimes with pearls ; and those who can afford it will display gold or silver bracelets, and necklaces of alternate bead and gold."

Barnes, § 292.

"The female dress is picturesque. On ordinary occasions a Hindu woman wears a petticoat (*ghagra*), a *choli*, which covers the breast, and the *suthan*, or long trowsers, with a *dopatta*, or mantle, to form the head-dress. In the winter they adopt a gown, made ordinarily of a coarse chintz, called *doru*, which covers the whole body, fitting close round the neck. For ordinary wear these garments are made of the simplest colours, and are modest and becoming, but on gala days, though the cut of the garments is the same, the texture and colours are strikingly altered. The border of the petticoat is adorned with patterns printed in silver or gold, or the whole

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(43) The *topi* is largely yielding to the *pagri*.

garment is made of streaked colours tastefully associated. The plain white *dopatta*, or mantle, gives place to a pink or yellow scarf. The *choli* is made of equally gay material, and the person is ornamented with jewellery. The nose ring, or *bálu*, is the most common ornament. With the exception of unmarried girls and widows every woman displays this piece of finery, which is a sign of married life, and shows that the wearer still rejoices in the society of her husband. Except in the lower classes the *bálu* is made of gold, and its circumference is limited only by the taste of the possessor. The Ghirth women are very fond of a profusion of necklaces of coloured glass, or pieces of porcelain (*kach*) and beads, the vegetable produce of the forest. Muhammadan women dress with less taste and in more sombre colours. They never wear the *ghagra*, or petticoat, and very seldom the *doru*, or gown, but restrict themselves to loose trousers and a mantle. Another dress, called *peshwáz* is a cotton gown of very light texture, almost approching to muslin, and made of various gay colours. The use of this, however, is confined to the higher ranks of life."

Dwelling-houses. From Barnes Settlement Report, §286

"The houses of the peasantry are scattered in pleasant and picturesque localities, not congregated into villages. Every man resides upon his own farm and builds his cottage in some selected spot, open as a rule to the sun, and yet sheltered from the wind. The house is of sun-dried brick, having generally two storeys. The inmates occupy the lower floor, the upper being used during the greater part of the year as a lumber-room or store-room for grain. During the rains the upper room is used for cooking and in many cases as a sleeping room, the whole family occupying it at night in order to escape the close and unhealthy air of the ground floor. The upper roof is generally made of thatch, thick, substantial, and neatly trimmed, but of late years slates have been extensively used. The outside walls are plastered with red or light coloured earth. The front space is kept clean and fresh, and the whole is encircled by a hedge of trees and brambles, maintaining privacy and affording material for repairs. On one side of the cottage is the shed for the cows and bullocks, called *kurhal*, and another building containing the sheep and goats, styled the *ori*. If the owner of the farm be a man of substance, he will probably possess a buffalo or two; these are penned in separate tenements called *menhára*. The thatch of the cottage is renewed every third year; and in parts where grass is plentiful, a fresh covering is added annually. The ridge-pole is made of *tun*, *sisu*, *ohi*, or fir. The *harar*, *bahera*, and *pípal* are avoided on various superstitious grounds, while the *siris* (*Acacia sirrissa*) is reserved exclusively for the dwellings of *rájás* or of gods. No ordinary person is allowed to apply the wood to his own purposes. Every year, in the season of the *Naorátra* in September, the cottage is replastered inside and outside, a labour which devolves upon the women in all but the highest castes. On the occasion of a marriage too the bridegroom's house is always adorned with some fresh gay-coloured plaster."

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Dwelling-houses.
Barnes, § 287.

"The entrance to the cottage is usually to the east or to the south; but there is no general law, and the favourite position varies in different parts of the district. The west, however, is superstitiously eschewed. Again, should a neighbour design his cottage so that the ridge-pole of his roof crossed at right angles with the entrarnce of another cottage, there would be an appeal to the District Officer to prevent so unlucky an arrangement; for the hill people have a general superstition that some disaster would be sure to befall the owner of the house thus menaced. The Rájpúts and Bráhmans always occupy the highest and most secluded parts of the village area. It would not be tolerated for a man of low caste to raise his dwelling on any eminence which should overlook the cottages of those of higher birth. The entrance to the cottage is secured by a wooden door, and during the absence of the household is fastened outside by a lock. In the houses of the higher castes it is not unusual, for the sake of additional privacy, to build the cottages of the homestead in the form of a quadrangle, the windows and doors all facing inwards."

With respect to the distribution by houses and families, the Deputy Commissioner wrote, when discussing the Census of 1881:—

"The word 'house' as used in the Census cannot, for this district at least, be regarded as having much statistical value. It would be very misleading to quote it in the usual sense as showing the actual number of buildings in existence. The definition of a family as being those who eat at the same *chúlha* seems quite satisfactory. In many of the hamlets it is customary for different members of the family as they marry to occupy or build a little cottage close to the others, but though they often have a common courtyard, yet it seems customary in this district for them to have their separate *chúlhas*. In former times the family bond appears to have been much closer than now-a-days. In the times of Mr. Barnes it was customary for the head member of the family to be entered as owner of the lands, though many others were entitled to shares. But this is no longer the case, and as soon as the younger brothers come of age they will separate from the family."

Furniture,
Barnes, § 288.

"The interior of the domicile is furnished generally in the simplest style. In the Sikh time the agricultural classes used earthen vessels for the preparation of their food; either their means seldom allowed them to possess utensils of more costly fabric, or they were afraid to show such substantial signs of comfort. Under British rule every house has its set of vessels made of brass, copper, or other metal, according to the prevailing custom. In the winter, the women plait mats of rice straw (*bindri*), which are laid down over the floor of the room. They construct also a sort of quilt stuffed with pieces of old clothes. This is called a *khinda* and is used indifferently as a coverlet or as a mattress. A *hukka*, a few dried herbs, and a wicker basket suspended from the roof containing bread and other articles necessary to be secured from the depredations of cats and vermin, constitute the remaining furniture of the household."

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A

Agriculture

General agricultural conditions.

The rainfall of the District is, as a rule, abundant, and during the ten years ending 1899 half the kharíf crops were good, while in none of the remaining five years was there a failure, nor was the area sown largely restricted. Rice suffered only once, and though maize suffered five or six times, the outturn in a good year is so heavy as alone to tide the people over a year's drought. The kharíf crops are sown in May and June and harvested in October; if the spring rains continue too late the harvest suffers from the ground being sodden at sowing time, while excessive rain in September is injurious, especially to the maize crop. The rabi crops are sown in October and November and reaped in April; they are apt to suffer from the Christmas rains coming late, and in the higher lands from the snow lying late on the fields. Excessive rain in February and March is also injurious. During the ten years ending 1899 there were five good rabi crops, one fair, two poor; in one the area sown was restricted, and one, that of 1891-92, was a failure.

Soils.

The people distinguish between lands lying close to or at a distance from the homestead, and between lands which yield one or two crops in the year. The diversities of hill and valley naturally produce considerable differences of soil, but the varieties are seldom found commingled in the lands of a single village, each kind of soil being usually spread over an extensive tract. Just as the *talúka* divisions followed the natural features of the country, so each variety of soil is usually found within similar limits. For example, the soil of the Kángra valley is of much the same character in all the low-lying villages, and in the adjacent hills of Bargiraon the soil of one village closely resembles that of another, but between the valley and the uplands there is a marked difference in the soils. Among *talúkas*, however, the differences are often very marked. Thus in Kángra Tahsil the subsoil rests on beds of large boulders, which have been washed down from the main ranges, and the upper stratum consists of disintegrated granite, mixed with *detritus* from later formations, and is exceedingly fertile. In this soil trees grow luxuriantly, rice and tea are cultivated, and, with the assistance of manure, all the more valuable staples can be grown. In the vicinity of the secondary ranges, the soil though of excellent quality is less rich, being composed of stiff marls mixed with sand, which form a light, fertile mould, easily broken up and free from stones. This soil is found in the upland villages of Tahsils Dera and Núrpur and a narrow belt of it runs south-east, across Hamírpur Tahsil, from Changar Balihar to the Sutlej. Throughout this tract the hillsides are well forested, and fine trees are scattered amidst the cultivation; sugarcane, cotton, rice, wheat and maize are the main products. A third variety of soil is found wherever the tertiary formation

Agriculture and arboriculture.

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Agriculture

Agriculture and arboriculture.

appears and especially in the south of Núrpur and Mahal Mori, Tíra and Lower Rájgíri in Hamírpur Tahsil. It is a cold reddish clay of small fertility containing a quantity of loose water-worn pebbles. In this soil there are but few trees, and the hillsides seldom produce anything but rank grass, while the cultivation is limited almost entirely to gram and the poorer kinds of pulse.

General aspect of cultivation.

The cultivated area is divided into fields, generally open and unenclosed, but in some parts surrounded by hedges, or stone walls about four feet high. Round the cottage of every cultivator there is a small plot of land fenced in with shrubs and trees. This enclosure is called the *básí* or *lahrí* and being close to the homestead is cultivated like a garden. The size and appearance of the fields vary considerably. In the Kángra Valley, where rice cultivation prevails, the fields descend in successive terraces levelled and embanked with slight ridges to retain the water. The necessity of preserving an even surface restricts their size, and under the hills, where the slope is rapid, some of the fields are smaller than a billiard table.

Lower down the valley, the slope is more gradual and the fields are larger. Rice beds, however, are invariably small. Near Nádaun the contours are broken even in the valley, and the fields vary in shape and size. In the west of Tahsils Dera and Núrpur, where the country is less broken, the fields are larger and are protected either by stout hedges, or by light walls. These hedges are impassable except where a break, usually kept blocked with loose dry thorns, has been left. Here the broad sloping fields, red soil and thick green hedges are charmingly suggestive of a Devonshire landscape. Elsewhere the scenery has a tropical aspect. In many parts and notably in the Kángra Valley, wide areas bear a double harvest.(1) Speaking of the three *talúkas* of Rihlú, Kángra and Pálam, which occupy the valley below Dharmsála, Mr. Lyall said: "Live there (at Dharmsála) a year, and you see the whole surface of the valley change twice from green to yellow with marvellous rapidity. Not a break in the sheet of cultivation is to be noticed, and before one harvest is completely cut, a light shade of green shows that in other fields the next is already sprouting."

General system of agriculture.
Barnes, § 230.

Mr. Barnes thus summarizes the agricultural capacity of the people :—

"Coupling the circumstance that each man resides upon his tenure with the narrow space that tenure comprises, we should naturally expect to find a careful and elaborate system of husbandry: for if every occupant made a fair use of his time, and took proper advantage of his position, every field in so small an allotment should be tended like a garden, and the appearance of the cultivated country should be neater and better ordered than almost any other agricultural district. As a general rule I am afraid the reverse of this picture must be admitted. The people are not so industrious nor so proficient as their brethren in the plains; their

(1) As to the actual proportion of *dofasli* soil and the nature of the distinction between *ekfasli* and *dofasli* see below.

implements are more primitive; many improvements universal below, such as the drill plough, the chaff-cutting apparatus, &c., are quite unknown to them. Their cattle are a poor breed, and the ploughing given to the soil is superficial and slovenly; the weeding is put off until the crop is endangered; and then the tops only are nipped while the roots are left to encumber the ground. The only redeeming point in their system is the diligent application of manure, and even this circumstance is rather an evidence of their general slothfulness. It is a lazy substitute for more laborious appliances. It is easier to stimulate nature with a few loads of manure, than to pulverize the soil with incessant ploughing, and to jealously eradicate the semblance of a weed."

CHAP. II, A. Agriculture

General system of agriculture.

Agricultural operations.

The number of ploughings differs with each kind of produce. For sugar or cotton the land is ploughed ten or twelve times before the seed is sown. Wheat and barley usually require three ploughings, and the coarser grains according to their worth. Some seeds, like linseed and peas, are thrown into the ground without any preparation at all. The plough, drawn by oxen, is driven through the soil at a depth of about three inches; the ground is not turned over as in English ploughing; and the ploughman, when he reaches the end of the field, returns upon almost the same track: the field looks as though it had been harrowed rather than ploughed. The second ploughing usually follows the lines of the first, but about Núrpur the better method is followed of ploughing across the first furrows. After ploughing, the clod-crushers with heavy clubs reduce to dust any lump which has escaped the plough. Lastly comes the *máhi*, a heavy horizontal beam of wood, which is dragged laboriously by bullocks over the field, to render its surface smooth and ready for sowing. It is then again ploughed over; and the sower follows the furrow, throwing the seed from right to left, and discharging his handful in five casts. When the whole field has been sown the *máhi* is again used to level the surface.

Barnes, § 217.

For wheat and the other spring crops, weeding with hoes is never practised. After rain, if the soil has hardened round the young shoots, the soil is loosened with the harrow, and just before the crop ripens the weeds are pulled out by hand and given to the cattle. But after the heat and rains of autumn each crop requires two or three weedings with the hoe. Sugarcane and cotton are weeded as often as grass appears, and the plants themselves have to be thinned. In reaping, the corn is cut down near the root and tied up into small sheaves, fifteen or twenty of these being gathered into a bundle, and carried to the threshing floor or *kura*. This is always in the open, generally at the corner of a field. It is round and enclosed with stones: the floor is either paved with large flags, or constructed of well-rammed earth, smoothed over with fine clay and cowdung. The corn is trodden out by oxen, unscripturally muzzled, and the bruised straw is given to the cattle to eat. The practice of cutting it into chaff is not known in the hills; and what the cattle refuse is kept for litter, or thrown on the dung-heap. Maize alone is threshed by hand, as its hard cobs bruise the feet of the cattle or

CHAP. II, A. Agriculture

make them bleed. The floor is screened with blankets to prevent any grain being lost, the cobs being gathered in a heap and beaten out by one or two men with straight sticks (usually of bamboo), while two or three others sit in the centre and throw back the heads driven out of the range of the blows.

Daily work of a plough. Barnes, § 226.

A plough drawn by a pair of bullocks in ordinary soil will plough about four *kanáls* (about three-eighths of an acre) in a day. If the soil is hard and stiff, half this is a good day's work. In heavy rice-land the strain upon the bullocks is so great that they never last more than three or four years, and it is not unusual for cattle harnessed to the plough to fall dead under the yoke.

Agricultural implements and appliances. Barnes, § 231.

The agricultural implements of the people are few and simple. They differ little from those used in the plains, but the drill plough is unknown.

The following list gives the implements in common use with their vernacular names :—

Vernacular name.	English description.
Hal and Lohála	Plough and ploughshare.
Máhi	A heavy horizontal block of wood dragged by oxen, for smoothing the surface of a field.
Mach	Similar to the above but curved in shape, and used only on muddy lands.
Dándrál	A harrow with eight or ten bamboo teeth dragged by oxen, used for opening the soil round the young corn.
Mánja, Kodál and Kodáli	Hoes for weeding.
Bhukrán or Kathela or Bharota ...	A wooden club used for crushing stiff clods of earth.
Traingúl	A three-pronged pitchfork.
Daránti	A small hook.
Khabar dránti	A hook with teeth like a saw to cut long grass.
Kahi or Kassi	A mattock.
Rambha	A small iron instrument for digging up grass roots and all weeds.
Kulháru or Chihon	Axes for cutting wood.

The agriculturist usually gets the wood for these implements either free or at a nominal cost, and all he has to pay for is the iron part of the implement, and the labour of cutting and shaping the wood.

Manure, and rotation of crops. Barnes, § 222.

The figures in the margin as to the use of manure, and the number of crops obtained a year, were furnished to the Famine Report of 1879 (page 253). It was there also stated that the average weight of manure per acre was 150 maunds on land constantly and 55 maunds on land occasionally manured.

Class of land.	PERCENTAGE MANURED.		PERCENTAGE BEARING PER ANNUM.	
	Constantly.	Occasionally.	3 crops.	2 crops.
Irrigated ...	61%	21%	4%	60%
Unirrigated ...	82%	13%	None	10%
Total ...	71·5%	17%	...	...

CHAP. II, A.

Agriculture

Manure and rotation of crops.

However sceptical the hill people may be of the advantages of deep ploughing and constant weeding, they are fully alive to the importance of manuring their lands. Their rule appears to be that, if manure is available, other toilsome precautions may be disregarded, while, if manure be wanting, the task of coaxing the soil into fertility is hopeless. The dung-heap stands at a decent distance from the homestead, generally in the corner of a field, and all the refuse of the household is carefully carried to it; at night the cattle pens are strewed with a litter of grass or branches, which in the morning is thrown upon the dung-heap; if travellers halt near the homestead, the refuse of their camp is collected and added to the dung-heap; the heap is scattered over the fields twice a year. Land nearest to the cottage, in which the finer staples are generally grown, receives the most, and yields two harvests a year; outlying fields will occasionally go without; but no soil will maintain its productive powers for more than three crops without artificial stimulus; and for distant fields, the only alternative is to let them lie fallow. The most valued manure is the dung of sheep and goats. When winter sets in, and the flocks come down from Chamba, the people compete with one another, and a cultivator will give two or three rupees a night for the privilege of having the sheep folded upon his land. Night after night the shepherd changes his ground, and before the harvest is sown reaps a small fortune.

Rotation of crops is not neglected. Even in this rice-growing District of Kángra, where every year presents a monotonous surface of rice, there are minute changes imposed by experience. The field that bears one variety of rice this year will be sown with another the next, and a third the year after that. Sugarcane is followed by cotton, and cotton by maize, before sugar will recur again. But the supplies of seed are drawn everlastingly from the same store, and the agriculturist of these parts has no idea of giving his fields the benefit of imported seed.

Double cropped land, and fallows.

The large proportion of *dofasli* land is a striking feature of the cultivation. In[2] 1902-3 out of 569,604 acres on which crops were grown as many as 309,226 bore two crops, while of irrigated land 89,585 out of 112,168 were *dofasli*. In the valley overlooked by Dharmsála which contains the *talúkas* of Pálam, Kángra and Rihlú, if the upland areas of certain villages be excluded, the fields which do not produce a double harvest are exceedingly few. In some highly cultivated villages a custom exists by which certain fields are left fallow in the autumn harvest to give the cattle a place to stand in during the rains. Under native rule this custom was enforced, whether the proprietors agreed or not. A suit to enforce it, brought by the majority of the landholders in a village, came before Mr. Lyall during Settlement: the minority who owned the

CHAP. II, A. Agriculture. Double cropped land, and fallows.

turning their land to the best account for the benefit of others: the petitioners replied that these fields had always been subject to this custom; and the old fixed demand in grain, upon which the assessments were based, was lighter on them on that account; and a *pancháyat*, to whom the case was referred, found in favour of the enforcement of the custom. The great autumn crop in this valley is rice.(3) The spring crop in the valley consists almost entirely of wheat, barley (or a mixture of the two), and flax. More than half the wheat and barley grown on *dofasli* lands belongs to the Kángra *pargana*, and nearly four-fifths of the flax. These *dofasli* crops of wheat, barley, and flax in the Kángra rice-lands are very poor; they do little more than supply the proprietors with enough oil and flour for their own household consumption.

Population engaged in agriculture.

The great majority of the people are agriculturists cultivating their own lands. Generally in the lower hills the women take no part in agriculture. They confine themselves to making bread, fetching water, &c., and all the field work devolves upon the men. About Kángra, however, the population consists of a lower and strictly agricultural class, and here the women work as hard, if not harder, than their husbands. The men plough and harrow, sow, and thresh out the corn, while the women carry out and spread the manure, crush the clods, weed the fields, and carry home the harvest. The Gaddís have most of them settled homes with some land attached to them, and part of the family remain at home to cultivate it, while others take the flocks, in which their wealth principally consists, to their "runs" in the plains in the winter and across the snowy range to the tracts they call *Gadderan* in the summer.

Of the persons dependent on agriculture the vast majority (484,670) are owners, nearly all self-cultivating, only a small number (21,000) being rent-receivers. There are only 12,690 cultivating occupancy-tenants. Tenants-at-will number (45,792) and partners and sub-tenants 27,258. Thus out of the total population supported by agriculture 82 per cent are owners and only 18 are tenants. In addition to the above numbers 16,827 persons are partially supported by agriculture, thus raising the percentage of the whole agricultural population to 84 per cent.

Agriculture also supports 9,698 agricultural labourers and farm-servants, and 5,992 labourers on tea-plantations. It would appear from these figures that the agricultral labourers are very few considering the numbers directly supported by agriculture, but as mentioned above the women of all classes of agriculturists, except the Rájpúts and Brahmans, in most parts of the District work in the fields and there is thus no necessity for labourers.

The employment of labour, other than that of the proprietors or tenants, formed one of the subjects dealt with in the Famine

(3) In the tahsils of Kángra and Pálampur, out of a total kharíf area of 127,639 acres, rice occupied 66,340.

Agricultural labourers.

Report of 1879; and no hired labourers were reported to exist in the District. This, however, appears to be incorrect, as the *káma* or farm servant is commonly employed by high caste andowners, or persons engaged in trade, who will not condescend to manual labour. In former years the *káma* received his board and lodging, and at most eight annas a month and a suit of clothes every year; but as early as Mr. Lyall's Settlement his wages had doubled. Occasional labourers who receive wages in grain are not unknown.

Village menials.

The village menials are first the *tarkhán* and *lohár;* as a rule, the same man is both carpenter and blacksmith, repairs roofs and mends implements, for which he is generally paid in grain. The *chamár* is the shoemaker, and in addition to grain takes the hides of dead cattle for making shoes, &c. *Náis* (barbers) and *chímbás* (washermen) are paid in grain. But none of these has fixed perquisites, and their duties and remuneration vary in different parts. The *rákha* (forest-guard), and the *kohli* (who has the mending and maintaining of *kúls* or watercourses) are village officials who are paid by grain contributions levied upon each house, plough or *ghumáo* of land held.

CHAP. II, A.
Agriculture
Principal staples.

The following is a list of the principal staples of each harvest:—

RABI CROP (SPRING).

Vernacular.	English.	Botanical.	REMARKS.
Kanak	Wheat	*Triticum vulgare*	Cereals.
Jau	Barley	*Hordeum hexastichon*	
Chola	Gram	*Cicer arietinum*	Pulses.
Mohr or Masr ...	Lentil	*Ervum lens*...	
Matar, Kalán ...	Pea	*Pisum arvense*	
Sem	Bean	*Faba vulgaris*	
Saron or Sarson ...	Rape-seed ...	*Sinapis dichotoma* ... ... / *Sinapis glauca*	Oil-seeds.
Alsi	Flax	*Linum usitatissimum*	
Kasumbah ...	Safflower ...	*Carthamius tinctorius*	A dye.
Ori or Rai ...	Mustard... ...	*Sinapis amboinicum* (*Ramphius*).	

KHARIF CROP (AUTUMN).

Vernacular.	English.	Botanical.	REMARKS.
Dhán	Rice	*Oryza sativa*	Cereals.
Chali, Kukri ...	Maize	*Zea mays*	
Mandal	Millets ...	*Eleusine coracaria*...	
Sank or Jhandru...		*Panicum frumentaceum*	
Chína		*Panicum miliacum*	
Kangni		*Setaria italica*	
Kodra		*Eleusine Corocana*	
Báthu	...	*Chenopodium album*	
Amaranth Káthu, Bhares.	Buckwheat ...	*Fagopyrum esculentum*	
Sariara Siyul ...	...	*Amaranthus Anardana*	
Jowár	Great Millet ...	*Sorghum vulgare*	These two cereals are grown only towards the plains.
Bájra	Spiked Millet ...	*Penicillaria spicata*	
Máh	Pulses ...	*Phaseolus radiatus*	Leguminous plants, the seeds of which are split and used as food (*dál.*)
Múngi	" ...	*Phaseolus aureus*	
Moth	" ...	*Phaseolus aconitifolius*	
Arhar, or Dhíngra	" ...	*Cajanus bicolor*	
Kúndi	" ...	Do.	
Rong	" ...	*Dolichos sinensis*	
Kulth	"	*Dolichos uniflorus*	
Kapáh	Cotton	*Gossypium herbaceum*	Ditto.
Khamandi ...	Sugarcane ...	*Saccharum officinarum*	Ditto.
Til	...	*Sesamun orientale*	Oil-seed.
San	Hemp ...	*Crotolaria juncea*	Fibre used for cordage.
San Kokra ...	...	*Hibiscus cannabina*	
Haldi	Turmeric ...	*Curcuma longa*	Ditto.
Kachúr	...	*Curcuma sp.*	Ditto.
Adra	Ginger ...	*Zingiber officinale*...	Ditto.
Shakarkandi ...	...	*Batatas edulis*	
Kachálu, Ghandiali, and Arbi.		*Colocasia himalensis*	These are three varieties of edible arums.

MISCELLANEOUS AND GARDEN PLANTS.

Vernacular.	English.	Botanical.	REMARKS.
Tamáku	Tobacco	*Nicotiana tobacum*...	
Dhania, or bín ...	Coriander ...	*Coriandrum sativum*	Seeds used for alteratives, seasoning, &c.
Sonf	Anise	*Pimpinella anisum*	
Kásni	"	*Chicoreum p.*	
Sowe	Fennel	*Fœniculum panmorium*	Used as a pot-herb.
Pipal	Capsicum ...	*Capsicum frutescens*	
Podina	Mint	*Mentha viridis*	

CHAP. II, A.
Agriculture
Principal staples.

MISCELLANEOUS AND GARDEN PLANTS—*concluded.*

Vernacular.	English.	Botanical.	REMARKS.
Ilaichi	Cardamum ...	*Alpinia cardamomum.*	
Joain	" ...	*Ligusticu majouan.*	
Mithra	Fenugreek ...	*Trigonella fænum græcum* ...	Cucurbitaceous plants.
Gharúr or Ghi Gandoli.	" ...	*Luffa acutangala*	
Dál or Ghi Gandoli	" ...	*Luffa*	
Gadi " ...	" ...	*Luffa*	
Karela	" ...	*Momordica charantia*	
Petha	" ...	*Cucurbita pepo*	
Kadú	" ...	*Cucurbita maxima*	
Khira	Cucumber ...	*Cucumis sativus*	
Kharbúza... ...	Melon ...	*Cucumis melo*	
Pandol	" ...	*Trichosanthes anguina*	
Kakri	" ...	*Cucumis utilissimus*	
Baingun	" ...	*Solanum melongina*	
Alú	Potato ...	*Solanum tuberosum.*	
Múli	Radish ...	*Raphanus sativus.*	
Piáz	Onion ...	*Allium cepa.*	
Chah	Tea	*Thea viridis.*	

Wheat and barley.

Wheat and barley are grown in all parts. Of the several kinds of wheat the bearded and the beardless, the full white and the flinty red varieties are the most common. Wheat grows best in the *talúkas* of Mori, Rájgíri and Nádaun, where the soil of the tertiary hills seems congenial to it. The produce on the granitic soil of the upper valleys, on the other hand, is always poor and thin. Barley flourishes in Tahsil Dera and all along the base of the snowy range. The harvest takes place later than in the plains, varying with the elevation, and the crops in the outer ranges will be yellow and ready for the sickle, while the fields about Kángra are quite green; and in the lower portion of the valley will be cut and carried a month before the grain is ripe in Pálam. From the beginning of April till the end of May, there is a succession of harvests, and in the remote *talúka* of Bangáhal, where wheat is unknown, barley does not ripen till July. Wheat and barley are frequently sown together,(4) and the produce of the mixed crop is usually reserved for local consumption, the unmixed grain being sold for export. Of minor spring crops, the most important are:—Gram, lentils, peas, oilseeds (including flax), tobacco and safflower. Gram is never grown in Tahsils Kángra and Dera where its place is taken by lentils, field peas and beans, but is confined to the less favoured soils of Núrpur and Hamírpur. There is a belief, current in the hills, that a gram field attracts lightning; and certainly after a thunder-storm, whole fields may be seen scorched as if by fire. Gram is often sown with wheat or barley, or with the field pea, but the produce is easily separated. The ears of wheat or barley overtop the gram, and can be reaped independently, but the wheat cannot be separated from the barley. Peas and gram are plucked and winnowed together, and subsequently sorted by shaking on a tray, the round pea rolling to one side, and the

Minor spring crops.

(4) These mixed crops are known as *berrar*.

CHAP. II, A. Agriculture

Minor spring crops.

angular gram remaining on the other. *Sarsoṅ* (rape) is grown universally as an oil-seed, being for the most part confined to the fields which are close to the homesteads. Flax is grown in the Kángra Valley. Little care is bestowed upon its cultivation, the seed being simply thrown between the stubbles of newly cut rice. The crop is very poor but suffices to supply oil for local use. The oil has a peculiar property of drying. Safflower is grown in the Hamírpur and Núrpur Tahsils and also in *talúka* Mángarh of Dera.[5] Haripur is famous for its safflower. Elsewhere in the hills the people only grow enough for their own wants but Mángarh supplies all the dyers of the neighbourhood. The safflower thrives best on upland soils, and is sown by itself. Planted sparingly and carefully weeded it attains a great size. Tobacco is grown in the Haldun of Dera and in river side-lands in Hamírpur Tahsil. It is for the most part grown in small patches. The leaf is said to be wanting in pungency and flavour, and those who can afford it prefer to purchase tobacco from the plains.

Tea.

The growth and present position of the tea industry is described below. The line of country within which tea can be profitably cultivated appears to be a very narrow one. It is only on, or not far back from the foot of the Dháola Dhár range, that the rainfall is sufficient, and at the height of 5,000 feet the yield of leaf falls off from want of warmth. The proper elevation appears to lie between 3,000 and 4,500 feet, and tolerably level fields with a good depth of soil are required.

In 1849 Dr. Jameson, the Superintendent of the Botanical Gardens, North-West Provinces, travelled through these hills to ascertain their fitness to grow tea. His opinion was eminently favourable, and four months after he returned with a number of young plants taken up from the nurseries at Almora and the Dehra Dún. These were laid down in three Government gardens,—one at Kángra itself, at an elevation of about 2,500 feet, another at Nagrota, in the valley, 2,900 feet, and the third at Bhawárna, on the higher plateau of Pálam, 3,200 feet. The plants had suffered a good deal in the journey during the season of the hot winds from Almora to Kángra, and the experiment was commenced under trying circumstances. At Kángra itself the plant did not thrive, partly owing to the high temperature and the vicinity of the town, and partly on account of the scanty supply of irrigation. But in the other two gardens the tea flourished beyond even Dr. Jameson's anticipations.

The history of the tea industry up to 1872 is given in Major Paske's report of that year. The formation of these nurseries was followed by the establishment of a Government plantation, on a

(5) According to Lyall five-sixths of the whole crop is grown in the Hamírpur and Núrpur Tahsils and the remaining one-sixth comes almost entirely from *talúka* Mángarh.

large scale, at Holta—a spot about six miles above the Bhawárna nursery, at an elevation of 4,200 feet. The Holta plantation was worked with much success under many unfavourable conditions by Mr. Rogers, who remained in charge of it till Government sold it in 1866 to Major Strutt, and in 1860 the outturn of tea amounted to 29,312 lbs., the teas realizing by public auction an average of Re. 1 per lb., and by private sale, an average of Re. 1-11 per lb. In 1859 and 1860 the success of the Government plantation led to the introduction of private enterprise and capital, but the operations of European settlers were retarded by the difficulties experienced in obtaining land at that time.

Tenure of tea plantations.

In 1852, before the Holta garden was made, a demand for land had arisen, and the Commissioner enquired whether any, besides that at Holta, was available. No other land had been reserved, but it was argued by the Deputy Commissioner that Government was not debarred by Mr. Barnes' Settlement from appropriating surplus waste. The Chief Commissioner held that to appropriate waste within village boundaries would be an unpopular measure and one of questionable legality, and recommended that the *zamíndárs* should be encouraged to take to tea-planting on a small scale. The demand for land by outsiders continued; the plan of inducing the *zamíndárs* to plant failed almost completely; and in 1856, and again in 1858-59, long correspondences arose, in which the rights of Government and of the *zamíndárs* in the waste were discussed. Government adhered to its first decision that the waste could not be appropriated except with the consent of the *zamíndárs*, and the result was that in 1860 Lieutenant Paske was deputed to assist intending tea-planters to buy or lease waste lands, and during the six months he was employed on this duty effected the transfer of about 2,596 acres. The negotiations proved difficult: the little land obtained was put up to auction as the applications were numerous. In 1862 the question was re-opened, but again decided as before; but Mr. Egerton, the Deputy Commissioner, was authorized to make trial of his own suggestion that the *zamíndárs* might be induced to give up a larger proportion of the forest land if the forest rules were relaxed in the remainder and a free right to cut trees in parts were offered instead of money. By these inducements Mr. Egerton succeeded in getting the *zamíndárs* to surrender 2,547 acres, which were sold by auction in 1863. Half or three-fourths of the price realized was given as of grace to the *zamíndárs*; and with the high prices bid and the desirability of encouraging tea-cultivation it was decided that all these sales should confer a title to hold free of land-tax. A large proportion of the lands sold in 1863, and a smaller part of those sold in 1860 were, from the great elevation, steepness, slope, or want of soil, of no use to the purchasers except as grass or fuel-preserves. But the planters did not rely entirely on help from Government. In 1861-62 some of the pioneers, for example, Mr. Duff, Captain Fitzgerald, Messrs. Shaw and Lennox, had gained the confidence of

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Tenure of tea plantations.

the people, and begun to acquire by private sale a good deal of waste or cultivated land fit for tea cultivation.

The following remarks as to the climate, soil, and other conditions considered essential in the success of tea culture as found in the Kángra Valley are taken from Major Paske's report of 1872:— "As regards climate, a hot, damp climate, with a rainfall of not less than 100 inches per annum, is shown to be required for teas, and this climate the Kángra Valley possesses for at least seven months in the year, at elevations from 2,500 feet to 4,500 or 5,000 feet above the sea; nor within these elevations is the cold so severe during the remaining months of the year as in any way to injure or retard the growth of the tea-plants. The lowest elevation at which an estate is situated is 2,437 feet, and the highest elevation of any estate 5,500 feet. There is, however, only one estate at so high an elevation, the next highest is at 4,500 feet and the generality of the estates are at elevations between 3,000 and 4,000 feet. Hot winds are not known in the Kángra Valley, and between the months of March and October there is considerable moist heat, accompanied by a rainfall of, on the average, 110 inches in the year at Pálampur. The great Dháola Dhár or snowy range on the slopes of which, or in the valley below, the tea estates are situated, besides apparently arresting the passage of clouds and causing them to exhaust their rain more copiously in the valley below, provides great facilities for irrigation in the numerous mountain streams and torrents fed from perennial snows. In the matter of soil – while no artificial arrangements can alter the conditions of the climate, soil can be in a measure created, and, at any rate, considerably improved. With the little superficial knowledge I possess on the subject of tea culture, I do not profess to know which is the best soil for teas. While some say that a rich, greasy loam, and others a light sandy loam, is the best soil, I observe that there are considerable varieties of soil on which tea has been planted in this District, and in all of these it has succeeded more or less,—the measure of success of course depending much upon the extent of labour and pains and skill in cultivation. Connected with the question of soil comes the subject of manure. All the planters are well aware of the advantages of manure in increasing the yield of plants, and all avail themselves to some extent of the facilities they may possess for manuring. I am disposed to think, however, that, on the whole, planters might make greater efforts to increase their supplies of manure."

The following Note was supplied in 1892 by the late Mr. R. A. Ballard, Honorary Secretary to the Kángra Valley Tea Planters' Association:—

"The total area under tea in the District amounts in 1892 to 9,537 acres; of which 8,047 acres are in Tahsil Pálampur, 1,400 acres in Tahsil Kángra, 89 acres in Tahsil Kulu and one acre in Tahsil Núrpur. Of the whole about 3,943 acres are owned by European

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proprietors and the remaining 5,594 acres by natives; this latter area includes 613 acres sold by Europeans to natives within the past ten years. There are altogether 34 gardens owned by Europeans, varying in size from 10 up to 612 acres of tea. Of these 34 gardens, three are owned by large Companies registered under the Limited Liability Act, two are large unregistered Companies, and the remainder are smaller estates each owned by one or more proprietors. The capital represented by the area under tea (if calculated on the value of the Holta Tea Company's shares, which is the only Company in the District whose shares are quoted on the Calcutta Stock Exchange, and whose fully paid up 100 rupee shares are now quoted at Rs. 46 per share, the capital of the Company being Rs. 3,50,000 and the tea area 607 acres), amounts to Rs. 25,27,305 giving Rs. 235 per acre which is moderate, but the values put on their estates by proprietors would probably amount to more than the above sum. The capitals of Kángra gardens are high as compared to other tea Districts owing to the absurdly high prices paid for land purchased from *zamíndárs*. The outturn from gardens owned by Europeans is a trifle over one million pounds and consists principally of black tea; an all-round yield of 300 pounds per acre for a large area is considered a good return, although on small areas this yield has been doubled. The local cost of growing and manufacturing black tea is estimated at four annas per pound, so that not less than 2,50,000 rupees are spent annually by the European tea planters in the District. Thus the tea industry affords valuable assistance to the poorer people. The European tea planters have in recent years largely developed (and possibly exhausted as far as India is concerned) the "retail trade" or direct dealing between the grower and the retailing merchants and the consumer; the tea being sent in small quantities to Europe, America and Australia. The average price realized in this way is about 8 annas per pound, leaving a profit of about 2 annas net to the grower. Owing to competition there is no chance of the price being raised in this country. About one-half of the black tea grown in the District is disposed of by retail, the remainder being sent packed in lead-lined wooden chests to London and Calcutta for public sale by auction through tea-brokers and agents: the demand for Kángra teas on these markets is uncertain, and is brisk only when the quality is good; this is influenced to a great extent by the climate which in Kángra is very uncertain, the weather being at times too dry, at others too wet and again too cold for tea: there is however no doubt that the best Kángra tea, usually made in the hot weather, is second to none and sells as well as any; the best sale of Kángra tea during 1892 was an invoice of 152 packages containing 4,053 lbs. of tea from the Kángra Valley Tea Company, Limited, which sold for an average price of 1*s*. 4¼*d*. on the London Market: this same Company sold during 1892 41,848 lbs. of tea on the London Market at an average price of 10⅜*d*. per pound, the cost of laying down in London was 8½*d*. per lb. and the profit 2½*d*. per pound nett: it also sold during the same year

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34,453 lbs. on the Calcutta Market at an average price of $9\frac{3}{8}$ annas per pound while the cost of laying down the same in Calcutta was 7 annas per pound leaving a profit of $2\frac{3}{8}$ annas per pound nett, and these results were considered very good : private owners can lay down their teas at about $5\frac{1}{2}$ to 6 annas per pound, but some estates do not average as much as this at sale and consequently suffer a loss : tea has not given the return or profits that were expected from it ; and that it has been a losing game in many cases may be evidenced by the fact that no less than nine gardens have been sold by Europeans to natives, within the past ten years at less than one-half their original value (actual cost), besides others which have changed hands at reduced figures.

"On an average one man per acre is employed on the different estates, so that employment is regularly afforded to about 4,000 persons. Some of the poorer villagers of the Changar hills, and those excluded from agriculture by caste prejudices, are solely reliant upon the tea gardens for their livelihood. But labour is not so plentiful as formerly, and but for the machinery which has been introduced at great expense from England into the larger factories for manufacturing tea, would have to be imported from other places ; this is owing to the demand for recruits for military service, and also to the impetus given to agricultural pursuits by the opening up of roads, etc., and the enhanced value of food-grains. One often hears planters complaining of being short-handed at their busiest seasons and some have even threatened to import labour on a large scale, so uncertain and irregular is the local supply. Gardens having their own forest reserves are generally well off with respect to timber ; but large demands continue to be made on the Government forests for oak trees at Rs. 2 each for charcoal and fuel and *tos* trees at 4 annas each for planking for tea boxes. These are expensive items in the internal economy of a tea garden. A North-Western Railway out-agency is now open at Pálampur and is a great convenience to planters.

Tea.

"The China plant originally introduced by Government has answered very well and continues to thrive, the oldest plants being to-day the best : its seed ripens in October, is plucked and sown during the following two months in nursery beds, and is ready for transplanting during the following rains : the value of local tea seed is about 8 annas per maund. Little attention has been paid to the indigenous and hybrid plants which are so much prized in the other districts, being worth from Rs. 75 to Rs. 100 per maund and more, but experiments on a small scale have been tried with these and go to prove that had they been introduced at first instead of the China plant, the Kángra planter would to-day be in a better position to compete with the other favoured tea districts and would obtain a larger yield as well as better quality and flavour. The manufacture of black tea is as simple as interesting, the young tea-leaves are plucked by hand and brought to the factories in baskets ; they are then spread out on round trays made of bamboo and "withered" during

the night; next day they are "rolled" in "rolling machines" propelled by steam and water-power (each machine taking at one time from 100 to 200 lbs. of leaf and each "rolling" lasting for about one hour) the leaves are then "fermented" for about four or six hours, after this "rolled" again for half an hour and then "dried" in firing machines called "Siroccos" or over charcoal fires in grates, the manufacture is then complete and the tea ready for "sifting" and "packing" which is usually done during the following day, when a sufficient quantity is ready; the "burak" or "invoice" is carted away to market. The manufacture of green tea is somewhat different. The leaves when brought in are scorched in heated pans and "rolled" off at once by hand, then cooked up in the same pans and artificially coloured with soapstone which is powdered and sprinkled into the tea and both rubbed together in the pan. The native proprietors, as a rule, make nothing but green tea, its manufacture being much simpler and cheaper; the outturn of green tea is about 700,000 lbs. per annum, the cost of growing and manufacturing it is about 3 annas per pound where hired labour is employed, but many of the *zamíndárs* with the assistance of their families work their own tea gardens; the native gardens consist sometimes of a few acres only, the principal ones running to about 300 acres.

"The value of green tea locally might be fixed at about 4 annas per pound, thus leaving a profit of about one anna per pound on an all-round average to growers. It is nearly all bought up locally by green tea merchants or "dalále," principally in Pálampur, who export it to Amritsar and are, as a rule, local agents of larger Amritsar firms. The uncertainty of the green tea market (which at present is very depressed) prevents the *zamíndárs* from incurring expenditure on the proper cultivation of their gardens and increasing their yields largely."

A second note showing the changes that have affected the Tea Industry since 1892 has been prepared by Mr. F. Ballard, Chairman of the Kángra Valley Planters' Association, and is printed here for purposes of comparison.

Note on the Kángra Tea Industry for the period 1892 *to* 1902.

"The total area of tea in Kángra is much the same as in 1892. Some 700 acres of new land have been brought under cultivation by European and native proprietors, but a similar area of old and unprofitable tea has gone out of cultivation. Of the total area some 3,400 acres are owned by Europeans and the remaining 6,137 acres by natives; on an average fifty persons are regularly employed per each 100 acres, so that the industry might be said to give regular employment to 4,768 persons. The two largest limited companies have been amalgamated and are now worked as one concern, the one hundred-rupee shares of which were quoted on the Calcutta Stock market at Rs. 27 per share but since have participated in the general rise of all tea stock owing to the improved prospects of the

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industry as a whole, and at the present time stand at Rs. 45. One important concern, the most prosperous in 1892, was forced into liquidation as the result of indifferent management; it is now the property of a single European and more prosperous times are anticipated under improved management. The outturn on land owned by Europeans is about 250 lbs. per acre, although some of the larger concerns do not produce as much as 180 lbs. as an all-round average, there being less inducement to make large quantities of tea and the labour having become less plentiful, yield has been allowed to fall off. The cost per lb. of production in consequence remains much the same as in 1892, and there are no signs that point to its being reduced; on the contrary, the scarcity of labour will, in the future, tend to raise it.

"The retail trade has fallen since 1892 from 500,000 lbs. to about 250,000 lbs., due largely to other competitors having entered the field which was once entirely controlled by Kángra and Kumáon planters. The best prices obtained for Kángra tea during the period was for a lot of 28 packages of the Bandla Tea Co.'s produce which sold in Mincing Lane, in February 1896, at 3*s*. 2½*d*. per lb.

"During the period under review some three or four European gardens have been sold to natives. The causes to which this is attributable have affected the industry generally, and are due to the output in India having risen from 124 to 175 million pounds and in Ceylon from 72 to 150 millions—with the result that in spite of increased consumption, the stocks of both kinds in all the markets of the world have increased by thirty per cent. Well known causes have led to this state of affairs; suitable land was obtainable at a moderate price, labour was plentiful in other districts and the depreciation of silver with its concomitant drop in the exchange value of the rupee to about 50 per cent. of its nominal value so reduced the cost of production that the margin of profit was sufficiently great to attract almost universal attention; without a thought of the future, extensions were pushed forward to a degree unwarranted by the situation—107,000 acres in India and 80,000 in Ceylon were planted in the five years preceding 1900; land was rushed up in price and much of doubtful value brought into cultivation; all available leaf was plucked and stimulants used to force the natural yield, already bounteous owing to favourable seasons. Gardens in private hands were turned over to Companies at inflated prices and the stability and prosperity of the industry were never called into question. Hailed at the time as a blessing events have proved that the large profits made were well nigh disastrous. The usual result of excess in supply followed; prices steadily fell and to add to the difficulty of profitable cultivation the rupee gradually depreciated in value until in 1899 it was artificially raised to a fixity of 1*s*. 4*d*. To meet all this expenses had to be curtailed, the poorer lands no longer paid for cultivation and profits were reduced, and in many cases heavy losses were sustained. More than this, and most important of all, the price of tea to the consumer was lowered to a range without

precedent. This low range of price has not been without its advantages and may be said to have served its day; it has checked expansions, it has helped to oust China tea almost entirely from the United Kingdom, and, to a great and increasing extent, from the other markets of the world—it has compelled producers of British-grown tea to seek other outlets, and it has produced solidarity and cohesion of the two countries, India and Ceylon, who are now working together in one common interest.

"So much for the past. 1902 has witnessed the arrest of this downward progress, by climatic causes in part, by a more judicious system of plucking, by smaller yields, the causes of which are not yet fully understood, by the abandonment of inferior land, and last, but by no means least, by the manufacture of green tea, which European planters have taken to since the invention of machinery for its manufacture, for which markets exist to the amount of 70 million pounds. Supplies of black tea have been curtailed, and for the first time for years have balanced the needs of the world. The dawn of a happier era for producers has appeared. These improved conditions are likely to continue. By 1905 practically all extensions in India and Ceylon will be in full bearing, in fact the acreage that has been planted the last few years should be more than equalised by the abandonment of unproductive and worn out areas; and supplies for 1903-04 from the two countries are estimated not to exceed 336 million pounds, of which probably not less than 15 millions will be green tea leaving 321 millions black. After deducting for the requirements of countries outside Great Britain, 240 million pounds are available for home consumption which is much less than should be required assuming a normal rate of increase in consumption."

The progress of the tea industry is shown by the following table, the figures for 1868 were compiled by Mr. Lyall:—

Class of holding or estate.	1868.		1883.		1892.		1902.	
	Number of holdings.	Acres under tea.	Number of holdings.	Acres under tea.	Number of holdings.	Acres under tea.	Number of holdings.	Acres under tea.
Estates owned by Europeans	18	2,723	44	4,647	34	3,943	22	3,492
Government nurseries ...	2	6	...	...	...	...	...	..
Native proprietors ...	8	399	20	1,500	...	5,594	90	6,200
Small plots belonging to peasant proprietors.	...	107	1,500	1,817	...	...	...	...
In compounds at Dharmsála	8	21	8	30	...	...	...	...
Grand Total ...	...	3,257	...	7,994	...	9,527	112	9,692

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The number of holdings owned by native proprietors in 1892 is not given but it includes ten estates transferred from Europeans to natives in the period 1883-92.

In 1902 the area under tea had risen to 9,692 acres.

	Output in lbs.		Output in lbs.
1868 ...	241,332	1883 ...	899,157
1872 ...	428,655	1902 ...	1,200,000

The progress of the output is shown in the margin.

A list of the principal tea-gardens in the district is given below :—

I.—TEA GARDENS.

No.	Names of estates.	Proprietors.	Area, acres.	Estimated outturn, lbs.
1	Holta ... ... Nassau ... ... Bandla ... ... Baijnáth	The Holta-Nassau Tea Company, Limited.	2,076	365,000
2	Gopálpur...	A. Grey (Kángra Valley Tea Company).	320	100,000
3	Lanodh and Paprola	Kanhaya Lál	530	40,000
4	Mount Somerset	H. J. Barnard	132	30,000
5	Shahpur	Hardiál Singh	260	30,000
6	Sangal Rámpur...	Mrs. W. Culbard	300	30,000
7	Dharmsála	Gur Karpál Singh	395	25,000
8	Clachnacuddin	D. MacBean	100	25,000
9	Pathiar and Nigal	Lachman Dás and Co. ...	60	25,000
10	Khalet	F. H. Kirby	61	20,000
11	Pálampur	Aslam Hayát Khan	200	20,000
12	Raipur	Lála Malla Mal	100	20,000
13	Burn Brae	Sirdár Bhagat Singh	123	20,000
14	Sansál and Dewál	Ludru Prohit & Co.	105	20,000
15	Chichian...	P. C. Gibson	90	15,000
16	Honora	P. F. Campbell	100	15,000
17	Kaniára	P. Williams	117	15,000
18	Sidbári	H. S. Davies	80	15,000
19	Woodlands	J. Heenan	60	15,000
20	Sambirpur	Rái Báru Pál	85	15,000
21	Shuka Bagh	H. H. The Rája of Mandi ...	150	15,000
22	Kúsmal Monsimbal and Pálam	W. H. Peachey	110	15,000
23	Dharmgiri	Nawáb Muhammad Sadr-ud-dín	60	14,000
24	Bhattu	Seth Mának Mal	112	12,000
25	Sula	H. Wilson	24	12,000
26	Púnah	Chirágh Dín	50	10,000
27	Tánda	S. D. Turner	40	10,000
28	Chandpur	Mrs. Malony	32	10,000
29	Nagrota	Moti Lál Kaistha	40	10,000
30	Bír	Mrs. H. M. Clark	25	8,000
31	Kaleri	T. J. Brockman...	33	8,000
32	Nargat	Maigha	35	8,000
33	Banurie	T. J. Greensill	20	6,000
34	Evadene	F. W. Newton	50	5,000
35	Kulu	Colonel R. Rennick	50	5,000
36	Arámgarh	G. G. Minniken	50	4,000
37	Andretta	E. W. Parker	10	800

This gives a total of 37 estates over ten acres, with an area of 6,185 acres and an output of 1,012,000 pounds of tea. It must be remembered however that many *zamíndárs* cultivate the plant on small areas throughout the tahsils of Kángra and Pálampur. **CHAP. II, A. Agriculture** Tea.

The average wholesale price per ℔. in recent years is given in the following table:—

	Under European management per ℔.	Under Native management per ℔.
	Rs. a. p.	Rs. a. p.
Average 1881—1890	0 9 0	0 5 0
" 1891—1900	0 6 0	0 3 6
" 1901	0 5 0	0 3 0

All tea exported from India is now subject to an export tax of ¼ pie per ℔. The money thus realised is handed over to the Indian Tea Cess Committee, to be spent in opening up new markets and otherwise furthering the tea-trade. With this view the Committee pays a bounty of six pies per ℔. on all green tea exported from the country. This tends to encourage the manufacture of green tea and relieve the black tea markets. The United States is the great market for green tea.

Maize, though of less commercial value than rice, is perhaps of greater local importance. It grows everywhere in the hills, and seems to flourish as well as in a tropical climate. Growing from 1,500 to 7,000 feet it is the favourite crop of the people, and for six months of the year forms their food. Although second in importance in the valleys to rice, there is always a little plot of maize round the cottages of the peasantry for their own use, while the rice is disposed of to wealthier classes. To the uplands maize is an admirably suited crop. It is very hardy, requires little rain, and is rapidly matured. In sixty days from the day of sowing the cobs are fit to eat. But it will not keep, as weevils prefer it to any other grain, and it is a popular saying that "the life of maize is only a year long." Maize.

Rice is the staple product of the upper Kángra Valleys, where abundance of water is combined with high temperatures and a peculiar soil favourable to its growth. It is grown also in the irrigated parts of Dera and Núrpur, where the produce, though inferior to that of Kángra, is still of a good quality. Coarser kinds of rice are also grown without irrigation in the higher parts of th district. The people recognize upwards of sixty varieties of ric the most esteemed kinds being *begami*, *básmati*, *jhinwa*, *nakand* *kamádh* and *rangari*. Each of these varieties has its special locali thus Rihlu is famous for its *begami* and Pálam for its *básmati*. Of coarser kinds grown in the Kángra Valley, the best known ar Rice.

CHAP. II, A. Agriculture. Rice.

kathiri and *kolhena*; and of the inferior kinds grown on unirrigated lands, *rora*, *kaluna*, *dháka*, &c. On irrigated land rice is not sown till the beginning of June. In tracts dependent on rain, it is sown in April, and the later the sowing the less chance the crop has of reaching maturity. The harvest time is during the month of October.

There are three methods of cultivation, the simplest, called *batar*, is where the seed is sown broadcast in its natural state: on unirrigated lands this method is universal. In the second method the seed is first steeped in water, forced to germinate under warm grass, and then thrown on to soil previously flooded to receive it. This method prevails where water is abundant: it is called *mach* or *lunga*. Under the third system, called *úr*, the rice when about a month old is planted out by hand at intervals in a well flooded field. This involves much labour and is seldom followed, except in heavy swampy ground where the plough cannot work: but the yield is always greater than under the other methods. The growth of weeds in the rice fields is very rapid; and, to get rid of them, the crop, weeds and all, is in July deliberately ploughed up. This would appear to destroy the whole crop, but the weeds are effectually extirpated, while the rice springs up again more luxuriantly than ever. This practice is called *holdna*, and the crop which does not undergo it is worthless. Rice is always sown by itself. The grain is separated from the husk by a hand pestle and mortar; women being mostly employed upon this labour, and, when working for hire, receiving one-fourth of the cleaned rice as wages. Rice has a very extensive range. In Kángra Proper, it grows as high as 5,000 above the sea; and in Kulu in the valley of the Beás it is found up to 7,000 feet.

Sugarcane.

Sugarcane is largely grown about Kángra. Some parts of the Pálam Valley, 3,200 feet above the sea, are famous for the crops they produce. In Núrpur and Dera it is rarely met with, but in *talukas* Nádaun and Rájgiri, a portion of every holding is devoted to its cultivation. There are several varieties, the best known being *chám*, *aikár*, *kandiári*, and a juicy variety called *pona* which is grown only for eating. Tahsils Núrpur and Dera are dependent upon imports, while Pálam and Nádaun supply the neighbouring parts of Mandi. The cane, though less thick and luxuriant in its growth here than in the plains, contains a larger proportion of sugar. The molasses of the hills is sweeter and more consistent than that of the plains. The juice is pressed in the usual machine, consisting of cylindrical rollers revolving one above the other, and usually driven by four bullocks. In the wilder hills, towards Datwál and the Sutlej, a very primitive press called *jhandar* is in use. This consists of two frames of wood whose sudden closing compresses the cane. It is worked by hand.[6]

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(6) As to the cost of preparing the sugar, see Mr. Lyall's Settlement Report, p. 59, note.—"It is calculated in making account of working expenses that it takes twelve men and twelve oxen to work a sugar-press, cauldron, &c. The owner of the plant, whether he be the proprietor or tenant, charges for wear and tear of the press and cauldron, respectively, two or three kacha sers of *gur* the day."

CHAP.II,A.

Agriculture

Cotton.

Cotton is cultivated in all tahsils, though uncommon in Kángra and Pálampur, but the yield does not equal the demand. It is sown in April and ripen about November.

Millets.

Various kinds of millet, especially *mandal*, *kangni* and *sawák*, are grown on all the upland soils, and are used for food. *Mandal* (*Eleusine corocaria*) is specially valued, as it will remain good for any length of time and insects do not attack it. The common millets *bájra* and *jowár* are only found near the plains. Buck-wheat (*kathu*) is confined to very high elevations, being cultivated only in the remote *taluka* of Bangáhal. It makes a bitter unpalatable bread. *Chína* (*Panicum milliacum*) is usually boiled like rice. A little is grown in Núrpur; but it is commonest on the slopes of the snowy range.

Autumn pulses.

Of the various autumn pulses, *mah* (*Phaseolus radiatus*) is most esteemed, as it resists the attacks of insects. In Kángra it is not generally grown except along the ridges between the rice-fields. *Kulthi*, the poorest pulse of all, is cultivated on poor, high-lying soils. *Mah* and *kulthi* are frequently grown together; when once mingled they cannot be separated. *Mah* and maize, or *mah* and *mandal* are also commonly grown together, but they can be reaped separately.

Turmeric.

Turmeric is grown in parts of tahsils Hamírpur, Dera and Núrpur on low, moist soils and requires much care and manure. It is planted in May by pieces of root, and does not ripen till the end of November. The tubers are then taken up and dried, partly by fire and partly in the sun. It is considered quite as paying a crop as sugar, and has this advantage, that it occupies the soil for six months only. A few localities supply turmeric for the whole District. There is a second variety called *kachúr*, which is grown everywhere but in very small quantities, as its uses are limited. The root is pale yellow, warm and aromatic like turmeric, but bitter. It is given internally as a carminative, and applied to the skin as a plaster. A powder made from the dry root is used in the Holi festival. A third variety (called *sudersen*) is grown simply for its black round seeds, which are strung together and sold as necklaces at the Jawálamukhi fair.

Potatoes.

Potatoes, introduced shortly after annexation, now hold a place among the staples of the higher hills. Mr. Lyall wrote :—

Lyall, § 64.

"The cultivation of the potato in the villages on the slopes of the Dháola Dhár has much increased since Mr. Barnes wrote, and it can no longer be said that 'the potatoes they rear are very small and poor.' I have nowhere found larger or better ones than those grown in the small level places where the flocks are penned for the night (*goths*), in the hanging forests or grassy slopes of the Dháola Dhár at elevations of from 7,000 to 11,000 feet. The introduction of the potato has, in fact, given a greatly increased value, not only to these *goths*, but also to all culturable land above 5,000 feet elevation. The fields round the Gaddi peasants' houses, which formerly produced at the best only maize, wheat, or barley, barely sufficient to feed the families which owned them, now produce a very lucrative harvest. The Gaddís express this by saying 'the potato has become our sugarcane.' It is becoming more and more appreciated by the

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natives as an article of food, but the consumption is restricted by the high price which it fetches in the European cantonments. A large part of the crop is exported every year to the plains."

China grass.

The cultivation of China grass was experimentally introduced in 1863 by the late Mr. J. Montgomery, and a quantity of plants laid down near the town of Kángra, but although the plants still exist, all cultivation or manufacture ceased at his death. The plant grows rapidly and well, and the texture produced is excellent, but the process of manufacture is expensive. A Company was formed in 1871 to supply the necessary capital, but failed. Wild varieties of this grass are common among the low hills at the foot of the main range, and there is undoubtedly a future for this industry if capital can be made available. The mode of cultivation is very simple; and seed or cuttings once sown, the plant is reared with little expense or trouble, the stalks springing up season after season from the same roots.

Cinchona.

The cultivation of cinchona was introduced in 1862 (?) by Major W. Nassau Lees, and at one time there were four plantations having a promising growth of young trees, while in 1868 there were 84 acres under cinchona. Subsequent experience, however, showed that at certain seasons of the year the climate is too dry, and the plantations were abandoned.

Minor crops.

Ginger is cultivated across the Beás, in Síba and Chanaur in the Dera Tahsil. It is a different species from that of the Simla hills. The root is smaller, the colour red, and the fibre more delicate and palatable. The poppy is not cultivated in Kángra Proper. Formerly every cultivator would grow a few plants to furnish a little opium for home consumption, but its cultivation is now prohibited.

The coriander, anise, capsicum, mint, fennel, fenugreek, &c., are raised all over the district in small quantities as condiments, carminatives, &c. Hemp (*san*) and *til* are mostly grown in Núrpur and Hamírpur, Dera having but little, and Kángra next to none. Of the *kachálú* more than four-fifths belong to Hamírpur, and nearly all the rest to Kángra. Buckwheat, amaranth and *bhang* (Indian hemp) all belong to the highlands of Bangáhal. There is an endless variety of gourds, pumpkins, cucumbers, &c., which during the rains are trained on bamboos or bamboo frames, or allowed to climb over the thatch of the cottages. The melon is reared on the Beás. The radish is grown in gardens, and is a favourite vegetable; about Nádaun it attains a great size, frequently weighing eight pounds. Onions and carrots are far less common, as only Muhammadans and the lowest castes of Hindús eat them. The Kashmírís at Núrpur and Tiloknáth cultivate the cabbage and cauliflower round their houses.

Average yield. Anderson, S. R. § 29.

The materials available for estimating the produce rates per acre were the following:—

a. actual experiments were made by the Tahsíldárs and Náib-Tahsíldárs in various *talukas*, but faith was not

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Average yield. Anderson, S. R. § 29.

put in the results as the fields selected generally bore a crop above the average;

b. the account books of money-lenders who have given land on half produce to tenants or mortgagees were examined. The results in the cases could be trusted, as it is not at this stage that money-lenders cheat the *zamíndárs;*

c. the *zamíndárs* were consulted and averages taken, but in a country such as this the rates vary enormously from *taluka* to *taluka* and from *tappa* to *tappa*, showing what an untrustworthy guide to assessing a half assets *jama* estimate must be in this district. The table given below shows the rates of produce fixed for certain *talukás*. They give a fair indication of the extremes within which the yield varies.

Rates of produce in *sérs* per acre.

		Kángra.	Pálampur.	Hamírpur.	Nádaun Jágír.	Dera.	Núrpur.
Rice	Irrigated ...	6,373 to 390	300 to 500	300 to 320	400	400 to 580	455 to 470
	Unirrigated ...	130 to 200	...	140 to 200	300	245 to 276	300 to 335
Maize	Irrigated ...	...	...	...	220	275 to 530	245 to 270
	Unirrigated ...	...	160 to 200	155 to 200	200	250 to 424	240 to 255
Wheat	Irrigated ...	214 to 240	...	...	200	210 to 240	165 to 240
	Unirrigated ...	155 to 169	160 to 210	125 to 170	185	214 to 254	180 to 190
Barley	Irrigated ...	...	...	...	240	220 to 256	190 to 250
	Unirrigated ...	...	160 to 200	144 to 175	220	210 to 283	215 to 220

A most important point to be remembered in examining these rates is that much of the land is *dofasli*. In his first assessment report Mr. O'Brien noted that the outturn of rice on *ekfasli* lands is nearly equal to the outturn of both crops on the *dofasli* irrigated lands, and thus in some cases the rates of yield for one harvest on irrigated land have been fixed lower than for unirrigated land. In regard to wheat and rice he observed that the common saying was that rice produced 10 maunds and wheat 6 maunds per acre (*ghumáo*?) and that this estimate for wheat seemed low compared with the outturn in the plains, but that a wheat field in the Kángra District was very much inferior to any wheat field he had seen in the plains.

Cultivated area.

Surveyed and assessed area Table.

There appears to be little room for the extension of cultivation. Waste land is however from time to time broken up by individuals near their holdings, but from the nature of the country but little can be done in this direction.

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Loans either under the Land Improvement or Agriculturists Loans Act are but little in demand.

Sales and mortgages.

The average values of land in rupees per acre for sale and mortgage are shown in the margin; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. Although in Kulu, in some parts of Núrpur and Hamírpur, and in isolated villages in Kángra and Dera, the agricultural classes are in debt, it cannot be said that the peasantry generally are in debt to the extent that prevails in the other districts of this division. The usual rates of interest are seldom higher than 24 per cent., and even where good landed security is given, are seldom less than 18 per cent.

Period.	Sale.	Mortgage.
1868-69 to 1873-74	24·7	13·9
1874-75 to 1877-78	28·3	23·9
1878-79 to 1881-82	50·0	27·15
1898-99 to 1899-00	107·0	63·0

Poverty or wealth of the proprietors.

With regard to the transfer of land, Mr. A. Anderson makes the following remarks (Settlement Report, para 11). :—

"In the twenty years between the Settlement of Mr. Barnes and that of Mr. Lyall, the people, especially in the backward parts, had scarcely begun to realise the powers of alienation that had been conferred upon them ; alienations were in consequence few, and in the greater part of the district mortgages were still very uncommon, even at Mr. Lyall's Settlement: in Dera and Hamírpur Tahsils, in Núrpur Tahsil (except *talukas* Indaura and Khairán which border on the plains) and in Pálampur Tahsil (except *taluka* Pálam which resembles the Kángra Tahsil), they were almost unknown. In the Kángra Tahsil which is richer than the others, and in which most of the educated and money-lending classes reside, mortgages had, in 1866-70, reached almost 5 per cent. of the cultivated area and over 6 per cent. of the revenue. Now 13·62 per cent. of the whole cultivated area of Kángra Proper is under mortgage as compared with 1·7 per cent. in 1870."

To show the difference between the two periods, the *tahsil* percentages are given below :—

TAHSIL.	MORTGAGES OF CULTIVATED LAND IN 1870.		MORTGAGES OF CULTIVATED LAND IN 1900.	
	Area.	Revenue.	Area.	Revenue.
	Acres.	Rs.	Acres.	Rs.
Kángra	4·6	6·44	14·1	15·55
Núrpur	2·3	3·40	18·77	20·44
Dehra(7)	0·29	0·38	13·58	13·64
Hamírpur (7)	0·37	0·64	10·39	12·48
Pálampur	2·49	3·78	11·31	12·27
Total	1·73	3·22	13·62	14·82

(7) Exclusive of the Síba, Goler and Nádaun Jágírs.

The average value of animals in the District is as follows :—

	Rs.
Bullocks	10—30
Cows	10—20
Buffaloes	15—60
Goats and sheep	3—10
Ponies	20—010
Mules	25—150

The principal cattle fair is held at Lidbar in Tahsil Kángra in March. Other cattle fairs are held at Bheka Sháh in Pálampur Tahsil and Ghosata and Chinihári in Hamirpur. Prevalent cattle diseases are foot and mouth disease, rinderpest, diseases of the spleen, malignant sore-throat, and pneumonia. The Civil Veterinary Department treats cases which are brought to the Veterinary Assistants. For rinderpest inoculation is available, and the *zamíndárs* of tahsil Pálampur now accept inoculation readily enough; in the other tahsils of the District, though a beginning has been made, this measure is still regarded with some suspicion.

The indigenous breed of cattle is small but strong. The cows give very rich milk, but not a large quantity of it. Attempts were made to improve the breed by the introduction of Government bulls from Hissár; the result was unsatisfactory because the bulls were too large for the small hill cattle. The District Board is now introducing a few bulls of the Dhanni breed from Chakwál in the Jhelum District; these appear to be more suitable mates for the Kangra cows, and the *zamíndars* are taking to them, but they have not been long enough in the District to affect the breed. Sheep and goats form the wealth of the pastoral tribe of the Gaddis, and the Kúlu sheep and goats, though not so fine as those of the Gaddis, are hardy and of good quality. There are no Government rams in the District. Many cattle change hands at the religious fair at the shrine of Bheka Sháh.

Horses and mules.

There are few horses in the District, and not very many mules. The ponies of Kángra Proper and Kúlu are poor; but the Láhul and Spiti animals are well known for their hardiness, spirit and sureness of foot. There are no horse fairs.

Mule-breeding operations.

The Government system of mule-breeding has been in operation in this District for the last thirty years, that is, Government donkey stallions have been located from time to time in different parts of the District; but, on the whole, it cannot be said that any appreciable progress has been made in mule-breeding. In scarcely any part are mares kept for breeding purposes, and most of those that have from time to time been covered belong to private individuals; no real progress has been made by the breeders in learning to rear their stock on sound principles. The mules and ponies of this District are, as a rule, kept for pack-carriage and are of an inferior breed: moreover the owners have always shown indifference to all efforts for their improvement.

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There are now three Government donkey stallions in the District, one at Dera, one at Rihlu and one at Indaura. There is also a pony stallion, the property of the District Board.

Buffalo runs (*sodna, mhenhárá, dhár*). Lyall, § 39.

The Gújars alone make a trade of selling milk or *ghí* and, with the exception of a few very wealthy landholders of other castes who themselves consume a great deal of milk, they alone keep herds of buffaloes. There are two kinds of Gújars in the District, *viz.*, the resident Gújar, who owns fields and a house, and pastures his herd in the neighbouring waste, and the *ban* or forest Gújar (of Jammú stock), who has no land or fixed home, but moves with his herd, spending the summer in a shed on the high ranges, and the winter in the woody parts of the low hills. Some few spend the summer in the high ranges in *talúka* Rihlu, others in the high range in Chamba territory whence they descend in the autumn into Núrpur; they are seldom seen in other parts of Kángra Proper, except as passers-by on their way through Kúlu and to Mandi. Gújars are not allowed to remain in Kúlu.

Grazing dues on buffaloes formed part of the *banwazíri* revenue; the rates differed in different *talúkas*, but everywhere the Gújar herdsman, whether a landholder or not, paid at heavier rates than persons of other castes. In some places the dues were charged on milch cows only at from ten to five *kachcha* seers of *ghí* for a Gújar, and two or less for a man of another caste; in other places the charge was per head on the whole herd, the Gújar paying one rupee for a big and eight annas for a small buffalo, and others four and two annas. In most of the old principalities, the Rájás used to put all the woods in *thák* (*i.e.*, under prohibtion of grazing) for the three months of the rains when the village cattle could subsist on the grass to be got off fallow fields and open grazing grounds. But this rule pressed hard on the Gújars in the low hills, whose buffaloes rely greatly on leaves and twigs; so the Rájás gave them *pattás* or grants removing the *thák* from certain plots of forest in their favour. The Gújars call these runs or plots their *sodna:* they were the exclusive grazing grounds of the Gújar herds until the *thák* was removed from the rest of the forest, after which all the cattle of the village grazed over the whole forest indiscriminately. The Gújar's right to his *sodna* was much like that of a man to his *kharetar;* it was an exclusive grazing privilege for a season only. He called his *sodna* his *wárisí*, and no doubt his right, though a limited one, was as true a property as any other interest in land in the hills. It was held direct of the Rája by *patta* like the landholder's fields, and descended from father to son.[8] In Goler and some other arts the practice of putting all the woods in *thák* does not seem to have prevailed, for the Gújars here, though they often have sheds in the forest, and talk of their *sodnas* in it, have no real *sodnas*, *i.e.*, no defined runs or plots into which no other person can drive his cattle during the

[8] A Gújar often got his *sodna* in the forest of a different *mauza* from that in which he resided and held fields.

rains. In fact they only exercise, in a greater degree, the same right of common or grazing in the forest, which any other landholder enjoys. The wandering Gújars, who spend the winter in Núrpur, have not acquired any right to graze in any particular tract. They have a headman, who is recognised by the Chamba authorities, and who probably distributes the herds according to circumstances, with the consent of the headmen of the Núrpur villages. If a landholder, not a Gújar, got a bit of waste or forest as a grazing ground for his buffaloes, he called it not his *soána* but his *mhenhárá*. In Rájgírí some of the influential families hold *mhenhárás* which were assigned to their ancestors by the Rája, and claim the exclusive grazing all the year round, not for three months only.

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Lyall, § 39.

These *soánas* or *mhenhárás* are in the forests in the low hills, where the pasturage consists more of leaf and twig than of grass. On the Dháola Dhár, at from 7,000 to 9,000 feet above the sea, there is much ground free of forest in which luxuriant grass springs up in the rains; the greater part is inaccessible or too precipitous for even a hill cow or buffalo to graze upon, but there are spots here and there to which the buffaloes or other cattle are driven up to graze in the rains. The term *dhár*, which is the general word for a high mountain range, is in a narrower sense applied to such a pasture ground; and here each run is called a *dhár* just as it would be called an Alp in Switzerland. In former times only regular herdsmen or rich men sent their cattle to the *dhárs*, for it involved sending up a man or two to look after them, and constant coming and going with the milk. There was no system, as in Switzerland, by which a village community sent up their cattle in charge of a common herdsman, but several branches of a family often united to do so: and as there were more *dhárs* than were wanted, many were occupied by herds belonging to persons who lived in *mauzas* far down in the valley. Any one who had influence, or who brought taxable buffaloes, would easily get a *dhár* from the local *kárdár*, but except in the case of a few Gújars, who held on steadily from generation to generation, it does not appear that any one acquired a *wárisí* or prescriptive title to a *dhár*. Other families from time to time gave up keeping a herd, or did not send it up every year, or not to the same place, so the feeling of a *wárisí* could not spring up. Now however the residents of the villages on the main range have great difficulty in keeping Gújars and others out of their grazing grounds in the rains, and many claims are being made as grazing becomes scarcer in the valley below.

Sheep-runs, rights and customs of shepherds,
Lyall, § 40.

The only shepherds in Kángra Proper (excepting a few Kanets who keep to Bangáhal) are to be found among the Gaddís, a race already described on pages 79—82. The other landholders keep no flocks, though nearly every man has a goat or two, and some own a few sheep. This has always been the case in Kángra, for the conditions of sheep-farming suit the Gaddí only: snow and frost in the high ranges, and heavy rain and heat in the low, make it impossible

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to carry on sheep-farming on any large scale with success in any one part of the country. The only way is to change ground with the seasons, spending the winter in the forests in the low hills, retreating in the spring before the heat up the sides of the snowy range, and crossing and getting behind it to avoid the heavy rains in the summer. The shepherds' order of march cannot be given accurately; those who have to go far into the mountains for their summer-grazing start earlier and are back later than the others; but the following dates are approximately correct, and will show what proportion of the year is spent in each kind of ground: at the end of November, or early in December, they arrive in their winter quarters in the low hills, where they remain something less than four months; by the 1st of April they have moved up into the villages on the southern slopes of the snowy range or outer Himalaya, and here they stay two months or more, gradually moving higher and higher till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in Chamba, Bará Bangáhal, or Láhul; after a stay there of three or three and-a-half months they re-cross the outer Himalaya about the 15th September, and again stay on its southern slope from two and-a-half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills.

The original home of the Gaddí race was on the head-waters of the Rávi river, in Chamba territory, to the north of the Dháola Dhár or outer Himalaya; the country behind that great range commonly goes by the general name of Gadderan or Gaddí land; but for a long time past great numbers of Gaddís have resided (for part or whole of the year), and held land in that part of Kángra which extends along the southern slopes of the Dháola Dhár from Boh, in *talúka* Rihlu, to Bir, in *talúka* Bangáhal. At least three-fourths of those who live in Kángra have also shares in lands and houses in Chamba territory; and to these families, which own land in both territories, belong most of the shepherds found in Kángra; some however, notably in Núrpur, are subjects of the Chamba State only. All the well-to-do Gaddís in our territory own sheep and goats, some few families as many as a thousand head, many from three to four hundred. They talk of them as their *dhan*,—a use of the word which expresses the fact that the flock is the main source of their wealth. From about 800 to 1,200 sheep form a flock or *kandáh;* three or four men and several dogs accompany the flock, which camps out night and day the whole year round. If a man owns many head, he takes with him one or more *bowál* or hired shepherds, but commonly the men with a flock are all part-proprietors; if he has very few he will not go himself, but get a friend or kinsman who is going to take them with his own. In former times the shepherd paid one tax for the winter grazing, another for the spring and autumn, and a third for the summer; the rights and customs connected with the pasture grounds of each season were different, as is still the case to some extent.

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Winter ban or sheep-runs in the low hills.
Lyall, § 41

To begin with the winter pasturage. There is not much of it: and every good-sized patch of suitable wood or jungle in the low hills is made use of.(9) There is little grass in these places, and what there is is very dry and coarse: the principal plants or trees on which the shepherds depend are—1st *garna* (*Carissa diffusa*), a thorn bush, of which the leaves and twigs are eaten; and, 2ndly, the *basúti* (*Adhatoda vasica*), a small rank plant or shrub, which is avoided by cattle, but of which the sheep eat the leaves, and the goats the stem, and these two are the green fodder most relied upon by the shepherds: where they abound the *ban* or sheep-run is held to be a good one; after them come the leaves of certain trees, *viz.*, the *bil*, the *kángú*, the *kembal* or *kamil*, the *dhon*, the *khair*, and one or two kinds of *bel* or tree-creeper. The pasturable country in the low hills is all divided among the shepherds. They call such a division or circuit a *ban*, adding of course a local name to distinguish it from the rest. A forest or jungle extending through several *mauzas* is often reckoned as one *ban*: so also a *ban* is often made up of plots of waste unconnected and scattered over the whole or greater part of a *talúka*. In the greater part of Kángra Proper every *ban* is claimed by some Gaddí family as its *wárisí* or inheritance; the exception is in tahsil Núrpur, of which country the Gaddís commonly say that the *bans* there are open or free, and that there is no *wárisí* in them. The shepherds, like every one else who asserts a *wárisí* in Kángra, attribute the origin of their right to a *patta* or grant from the Rája or State. Some families have old *pattás*; others say they have lost theirs, but can prove possession for some generations.

Nature of the rights of shepherds claiming a *wárisí* in certain *bans* or sheep-runs.
Lyall, § 42

What this *warisí* in a *ban* amounts to is a question which has never been decided, and to which the parties interested cannot give a clear answer. In Mr. Lyall's opinion it was rather a *muqaddam* or managership, like the *watan* of Southern India, than an exclusive right of grazing. In former days there were more woods and fewer flocks. An enterprising shepherd came across an unoccupied tract: he hung about the Rája's court till he got access, when he presented a *nazar* or offering, and made his application. If his *nazar* was accepted, he got a *patta* authorising him to graze sheep in the place applied for. Armed with this he set about forming a company of shepherds to join him in grazing the new *ban*. Next year the members of the company brought together their contingents of sheep and goats, and the flock set off into the low country. The holder of the *patta* directed its course and acted as spokesman and negotiator in case of quarrels or dealings with the people along the line of march.(10) He was recognized as the *mahlúndhi* or *málik kandah*, that

(9) Some Gaddí shepherds drive their flocks as far as the low hills in Hoshiárpur, a few go to the States of Mandi, Suket, and Biláspur.

(10) Sir James Lyall has heard old shepherds say that down to British rule it was like running the gauntlet to convey a flock across the low country to its *ban*. Every petty official or influential landholder tried to exact something as the flock passed him, a mild man easily daunted had no chance, and the Gaddís picked out their ugliest customers for the work.

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Sheep-runs, rights and customs of shepherds.

to carry on sheep-farming on any large scale with success in any one part of the country. The only way is to change ground with the seasons, spending the winter in the forests in the low hills, retreating in the spring before the heat up the sides of the snowy range, and crossing and getting behind it to avoid the heavy rains in the summer. The shepherds' order of march cannot be given accurately; those who have to go far into the mountains for their summer-grazing start earlier and are back later than the others; but the following dates are approximately correct, and will show what proportion of the year is spent in each kind of ground: at the end of November, or early in December, they arrive in their winter quarters in the low hills, where they remain something less than four months; by the 1st of April they have moved up into the villages on the southern slopes of the snowy range or outer Himalaya, and here they stay two months or more, gradually moving higher and higher till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in Chamba, Bará Bangáhal, or Láhul; after a stay there of three or three and-a-half months they re-cross the outer Himalaya about the 15th September, and again stay on its southern slope from two and-a-half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills.

The original home of the Gaddí race was on the head-waters of the Rávi river, in Chamba territory, to the north of the Dháola Dhár or outer Himalaya; the country behind that great range commonly goes by the general name of Gadderan or Gaddí land; but for a long time past great numbers of Gaddís have resided (for part or whole of the year), and held land in that part of Kángra which extends along the southern slopes of the Dháola Dhár from Boh, in *talúka* Rihlu, to Bir, in *talúka* Bangáhal. At least three-fourths of those who live in Kángra have also shares in lands and houses in Chamba territory; and to these families, which own land in both territories, belong most of the shepherds found in Kángra; some however, notably in Núrpur, are subjects of the Chamba State only. All the well-to-do Gaddís in our territory own sheep and goats, some few families as many as a thousand head, many from three to four hundred. They talk of them as their *dhan*,—a use of the word which expresses the fact that the flock is the main source of their wealth. From about 800 to 1,200 sheep form a flock or *kandáh;* three or four men and several dogs accompany the flock, which camps out night and day the whole year round. If a man owns many head, he takes with him one or more *bowál* or hired shepherds, but commonly the men with a flock are all part-proprietors; if he has very few he will not go himself, but get a friend or kinsman who is going to take them with his own. In former times the shepherd paid one tax for the winter grazing, another for the spring and autumn, and a third for the summer; the rights and customs connected with the pasture grounds of each season were different, as is still the case to some extent.

Winter *ban* or sheep-runs in the low hills. Lyall, § 41.

To begin with the winter pasturage. There is not much of it: and every good-sized patch of suitable wood or jungle in the low hills is made use of.[9] There is little grass in these places, and what there is is very dry and coarse: the principal plants or trees on which the shepherds depend are—1st *garna* (*Carissa diffusa*), a thorn bush, of which the leaves and twigs are eaten; and, 2ndly, the *basúti* (*Adhatoda vasica*), a small rank plant or shrub, which is avoided by cattle, but of which the sheep eat the leaves, and the goats the stem, and these two are the green fodder most relied upon by the shepherds: where they abound the *ban* or sheep-run is held to be a good one; after them come the leaves of certain trees, *viz.*, the *bil*, the *kángú*, the *kembal* or *kamil*, the *dhon*, the *khair*, and one or two kinds of *bel* or tree-creeper. The pasturable country in the low hills is all divided among the shepherds. They call such a division or circuit a *ban*, adding of course a local name to distinguish it from the rest. A forest or jungle extending through several *mauzas* is often reckoned as one *ban*: so also a *ban* is often made up of plots of waste unconnected and scattered over the whole or greater part of a *talúka*. In the greater part of Kángra Proper every *ban* is claimed by some Gaddí family as its *wárisí* or inheritance; the exception is in tahsil Núrpur, of which country the Gaddís commonly say that the *bans* there are open or free, and that there is no *wárisí* in them. The shepherds, like every one else who asserts a *wárisí* in Kángra, attribute the origin of their right to a *patta* or grant from the Rája or State. Some families have old *pattás*; others say they have lost theirs, but can prove possession for some generations.

Nature of the rights of shepherds claiming a *wárisí* in certain *bans* or sheep-runs. Lyall, § 42.

What this *warisí* in a *ban* amounts to is a question which has never been decided, and to which the parties interested cannot give a clear answer. In Mr. Lyall's opinion it was rather a *muqaddam* or managership, like the *watan* of Southern India, than an exclusive right of grazing. In former days there were more woods and fewer flocks. An enterprising shepherd came across an unoccupied tract: he hung about the Rája's court till he got access, when he presented a *nazar* or offering, and made his application. If his *nazar* was accepted, he got a *patta* authorising him to graze sheep in the place applied for. Armed with this he set about forming a company of shepherds to join him in grazing the new *ban*. Next year the members of the company brought together their contingents of sheep and goats, and the flock set off into the low country. The holder of the *patta* directed its course and acted as spokesman and negotiator in case of quarrels or dealings with the people along the line of march.[10] He was recognized as the *mahlúndhi* or *málik kandah*, that

(9) Some Gaddí shepherds drive their flocks as far as the low hills in Hoshiárpur, a few go to the States of Mandi, Suket, and Biláspur.

(10) Sir James Lyall has heard old shepherds say that down to British rule it was like running the gauntlet to convey a flock across the low country to its *ban*. Every petty official or influential landholder tried to exact something as the flock passed him, a mild man easily daunted had no chance, and the Gaddís picked out their ugliest customers for the work.

CHAP. II, A. Agriculture

Nature of the rights of the shepherds claiming a *warisi* in certain *bans* or sheep-runs.

is, master of the flock, and the other shepherds as his *asámián* or clients; but he never conceived the idea of demanding from his companions any payment in the way of rent. The obligation between him and his clients was in fact mutual, for though he had the *patta* for the *ban*, yet he was responsible to the Rája for its being properly filled, and, moreover, he required the company of the other shepherds for protection and assistance. When the flock had settled down in its *ban* and the *banwazíri* collector came to make the *ginkari*, *i.e.*, to count the head of sheep and levy grazing fees for Government, the *mahlúndhi* was the man who dealt with him, but every man's sheep paid at the same rate.(11) In return for the extra trouble imposed on him the *mahlúndhi* appropriated all the *mailáni*, that is, the money paid by landholders for the sheep's droppings. All the cash received in this way was and is by custom the perquisite of the *mahlúndhi;* in some places however there is no cash for him to take, only food and drink are given, which all share alike. Another perquisite of the *mahlúndhí*, which has failed of late years, was the price received for sheep or goats taken for the Rája or local officials. These requisitions were frequent and involved a dead loss, as payments were made at the *hákimí nirkh* or ruler's prices. Each man took his turn to supply these demands, and the nominal price paid went, by custom, to the *mahlúndhí*.(12)

The above description proves that the interest in a *ban* of the *wáris* or holder of a *patta* was of the nature of a *muqaddamí* or right of management only. The *wáris* was bound to fill the *ban* or it would have been handed over to another man or other sheep sent in by the *banwazír*. He had perquisites, but he had also duties to perform; and if he lost his sheep and no longer came to the *ban*, he not only lost his perquisites, but after a time could not recover his position. There is an old saying to this effect,—" no sheep no run." In Núrpur there are families which go every year with their sheep to the same *ban*, but they are not held to have a *wárisí* therein as the duties and perquisites of a *wáris* are not in their hands, but in the hands of the contractor of the Rájá of Chamba. Within the last few years, owing to the increase in number and great rise in value of sheep, more than one *wáris* has begun to exact a fee from the other shepherds who graze with him. Four annas per hundred head is taken in this way in many places, and eight annas per hundred in Datárpur, in Hoshiárpur, where the Government takes only one rupee per hundred instead of two rupees as in Kángra. This however is an innovation unauthorised as yet by any order of Government or decree of Court, and in other respects the duties and perquisites of a *ban wáris* remain unchanged.

(11) In Mandi, Suket, and other Native States, it is generally the case that each winter *ban* is leased out year by year at a lump sum, by which means the necessity of counting the sheep and charging per head is avoided. But even in this case all the sheep in a flock pay equally, the lump sum is divided equally, upon heads of sheep.

(12) The *wáris* of a *ban* generally takes the position of leader of the flock, so the of *mahlúndhi* is commonly applied to him, but a man may direct a flock and be called *mahlúndhi* without having any claim to a *wárisí* of the *ban*.

CHAP. II, A.
Agriculture
Fee paid to the Rája of Chamba by shepherds grazing in one part of the District.
Barnes, § 281.
Lyall, § 43.

Mr. Barnes, in his account of the Gaddís, says:—"Two rupees per every hundred sheep or goats are paid to our Government as pasturage tolls, and one rupee for a like number is paid for a similar privilege in Chamba." This is not quite accurate; the two per cent. is paid everywhere to our Government, but the one per cent. to the Rája of Chamba is paid only by the shepherds who graze in tahsil Núrpur; and this one per cent., together with the *mailáni* or manure money, which the Rája also takes, is not collected, as might have been expected in Chamba, but in our territory, at the same time with our two per cent. but by a different agency. The explanation of this lies in the fact that the one per cent. is not paid really, as Mr. Barnes supposed, on account of grazing in Chamba,(13) but rather on the principle which he mentions in the same paragraph, whereby the Gaddís as subjects of Chamba, if fined in Kángra, used to have to pay another fine for the same offence in Chamba. The Rája gets the one per cent. in Núrpur only; and in that half of Kángra Proper which lies to the east of the Bánganga and to the south of the Beás river he gets nothing; but in the country between the Bánganga and Núrpur he does get something, though not the one per cent. or anything nearly equal to it. This something consists of certain small sums of cash assessed on each *ban*, and paid without variation year by year by the shepherds in each *ban*. These *bans*, which pay a fixed tribute to the Rája, are nearly all in the old Goler principality.(14) It may be asked why the Rája does not take one per cent. or some equivalent from all the Gaddí shepherds if he claims it in virtue of his general suzerainty over the race, and not on account of the grazing in Chamba. The cause of the difference was made out by Mr. Lyall, after cross-examining many Gaddís, to be as follows: The shepherds of the Núrpur *bans*, who pay one per cent., are all pure subjects of Chamba, who have no homes in our territory, and pasture their flocks in spring, summer, and autumn in Chamba. The shepherds of the Goler *bans*, who pay a fixed tribute per *ban*, have, for the most part, homes in both territories, but they either stay the summer in Chamba territory, or at least pass through it on their way to Láhul. The shepherds of the trans-Boner and trans-Rávί *bans*, who pay nothing, have generally homes in British territory only, and either spend the summer in Bangáhal or Kúlu, or go to Láhul by routes which avoid Chamba territory. There is a tradition that originally all the shepherds paid or at least were supposed to be bound to pay to the Rája. The Núrpur shepherds, being completely under the Rája's thumb, have never to this day objected; but the others became gradually weakened in their

(13) It should be remembered that each *dhár* or summer grazing ground in Chamba pays a fixed lump sum rent to the Rája. The one per cent. therefore cannot be on account of the grazing in the *dhárs*. If it has anything to do with grazing in Chamba it must be on account of the grazing coming and going between *dhárs* and the winter *bans*.

(14) There is a *wárisí* in these Goler *bans*, but Mr. Lyall quotes one case in which the *wáris* has from neglect and poverty lost his title; since he has ceased to come, the Chamba Rája's contractor has taken over the management, sending in sheep and collecting not the small tribute, but *per* head at the Núrpur rates.

CHAP. II, A. Agriculture. Lyall, § 43.

allegiance, and at length openly refused to pay anything on account of their winter-grazing in Kángra. Hereupon the Rája imposed a heavy fine: the Goler men to avoid the fine and future consequences, came to a compromise, and agreed to pay, not all that was demanded, but a light tribute instead: but the others stood firm, and would come to no terms; so the Rája was compelled to content himself with realizing the fine from them as he could, and dropping the claim for the future.

Special arrangements in force among the shepherds who grazed in Núrpur. Lyall, § 44.

In Núrpur the shepherds, when they first descend from the high ranges, collect at Dháni under the Háti Dhár, and at a place near the town of Núrpur. Here the Chamba Rája's contractor meets them, and orders them off the *bans*, so many to one, so many to another. Certain families always go to the same *ban*, but the contractor, at his discretion, sends outsiders to graze with them. The company told off for each *ban* keep their sheep together in one great flock till the time comes for the *ginkái* or collection of grazing tax, after which they separate and each shepherd takes a line of his own.(15) The *mailáni* or manure money, taken before the *ginkái*, goes to the contractor; after that date it goes to each individual shepherd. Sometimes the contractor agrees with the shepherds of particular *bans* to take one and-a-half or two rupees per hundred head in full satisfaction of all claims including the *mailáni*. Thus in the Núrpur *bans*, the Rája's contractor is to some extent in the position held by the *wáris* in other *bans*. The contractor is always a Gaddí, and, for the time being takes the position, not merely of a contractor, but also of headman of the shepherds. Some day or other the question may come up whether or no a family, which has for a length of time driven its flock to a certain *ban* along with that of the *wáris*, has or has not acquired a kind of tenant right,—a right to send in sheep in preference to any new man whom the *wáris* or the contractor might wish to put in instead. In Núrpur certain families confidently claim such a right. In other parts great difference of opinion would appear if the question was raised; but if long association was proved, a Court would not, in Mr. Lyall's opinion, have public feeling against it if it decreed such a right.

Spring and autumn pasture grounds on the southern slope of the Dháola *dhár*. Lyall, § 45.

In coming and going between winter and summer grounds the shepherds spend some two months in the spring and three months in the autumn on the Kángra side of the outer Himalayan range, in what are familiarly called the *kandi dhárs*.(16) A pasture ground for a flock in these high mountains is generally termed a *dhár*: in

(15) Mr. Lyall has heard the shepherds in other parts of Kángra abuse this Núrpur system of grazing as bad and wasteful, and attribute the fault in it to the want of a *wáris* in each *ban* to keep order. In our country, they say, when the sheep reach the *ban* the big flock is divided at once into smaller flocks, each of which goes once for all into a recognized *bánt* or sub-division of the *ban*; each *bánt* is grazed very carefully, the lambs being kept in the van, the sheep in the centre, and the goats in the rear of the column.

(16) The *kandi* villages are those along the side of the great range from Boh to Bir some fourteen or fifteen in all; they contain all the Alpine country in Kángra Proper, excepting that part of *talúka* Bangáhal which is shut off from it by high ranges.

Spring and autumn pasture grounds on the southern slope of the Dháola *dhár.*

common parlance the word *goth* is also used, but it applies properly not to a pasture ground as a whole, but to the level places on which the flock is penned at night: there are often, therefore, three or four *goth* in one *dhár*. Each *dhár* has its local name and more or less recognized boundaries. There are also two classes of *dhár*—the one in the bare rocky ground above the line of forest, described in Rihlú as a *kowín* and elsewhere as a *nigáhr;* the other lower down in or among the forest, known as a *kundlí* or a *dhár*. These two kinds of *dhár* are not used at the same time, nor are the flocks in either for the whole five months. For instance, in the autumn the flocks cross the range from the Chamba side early in September, and spend about ten days in the *kowín;* hence they descend into the *kundlí* and stay there some five or six weeks; when the crops are cut and cleared off the fields below, they leave the wastes and descend first to the upper hamlets, and then to those in the valley: they stay a month or more in these parts, finding pasturage among the stubble or in the hedge-rows, and are penned every night on some field for the sake of the manure. Much the same course is followed in the return journey in the spring.

In former times the shepherds paid a due to the native government on account of this spring and autumn grazing under the name of *langokarú, i.e.*, crossing tax. Each *dhár* (if occupied by a flock) paid one or two goats and the fleece of a sheep. They were collected by a village official known as the *drírkar*, who was always a Gaddí and was entitled to take certain perquisites from the shepherds. In Pálam these dues were an item of the *banwazírí*, but in Santa or Rihlú they seem to have been collected with the land rents by the village *kárdár*. Until the *langokarú* was abolished, there was some rough management of the *dhárs;* certain shepherds were told off to each *dhár;* regular comers claimed a right to occupy the same ground year by year. But since Settlement, no tax has been levied, and all the *dhárs* have been free: the same families of shepherds come as before, but they tumble in as they can, the first comer occupying any ground he chooses. This is accepted in all the *kandí* villages, except Kaniára and Narwáná. In these two, which contain many *dhárs*, a *wárisí* or title to some (not all) of the *dhárs* is claimed, and seems to be admitted. This *wárisí* is of two kinds: the one a title to pasture, the other, in practice at least, only a title to manure. For instance, in these two villages, certain families of shepherds claim certain *dhárs* as their own, meaning that they have an exclusive right to graze their flocks in them in the autumn. Other families, not shepherds, also claim certain *dhárs* as their own, only meaning however, that any flock which occupies them is bound to spend some days and nights in manuring their rice-fields. All the flocks, when they descend into the valley in the autumn, spend some time in sitting on the fields, but, except in these cases, the shepherd is free to agree to sit on any man's land he pleases: whether he is also free to leave the village at once without sitting on the land is a

CHAP. II, A. Agriculture. Lyall, § 45.

moot point: the general feeling is that he ought to halt a certain time for the good of the village, and with rare exceptions he always does so. In going up in the spring the *dhárs* are all free even in Narwáná and Kaniárá: there was always this distinction between spring and autumn pasturage of the *dhárs*, even in former times when they were all under official management.

Summer pasture grounds of shepherds. Lyall, § 46.

Most of the Gaddí shepherds who are to be found in autumn, winter, and spring in Kángra Proper, have their summer or rainy season *dhár*, or sheep-run, in Chamba territory. These summer *dhárs* are always of the higher class, that is above the limits of forest on the bare heights, which at other seasons are covered with snow. They are held at a fixed cash rent direct of the Rája of Chamba, and not of the village or township in whose bounds they lie, but sometimes the shepherd is also bound, by custom, to pen his sheep several nights on the village lands, or to present a sheep for sacrifice at the village shrine, to be there consumed in a feast by the villagers. There is, however, one exception to this rule, that the *dhárs* are held direct of the Rája; the inhabitants of the village of Kúkti at the head of the Bharmáur Valley which is surrounded by large tracts of waste, boast that they have always held from the Rája the lease of all the Kúkti *dhárs*, with power to admit what shepherds they please, and they do not admit that the Rája could now lawfully alter this arrangement. They claim in fact a kind of corporate property in the *dhárs*, limited however to the sheep-grazing; the right of netting and snaring musk deer in the same tract is leased by the Rája direct to Bangáhal men or other outsiders.

In most of the *dhárs* some shepherd family claims a *wárisi*, but, as in the case of the winter *ban*, the flock in a *dhár* commonly belongs to several families and not to the *wáris* alone. In Chinota and most of the cis-Ráví country, when the shepherds make up the accounts of common expenses in the *dhár*, the *wáris* pays 5 per cent. less than his proper share;[17] but across the Ráví, in Bharmáur, and again in Láhul no such deduction is made, and all pay alike. The association in fact is a brotherly one, no rent or fee being given or taken. Everywhere, however, stray sheep left behind, or mixed up with another flock, as often happens in the hurried marches over the passes on the snowy range, are the perquisite of the *wáris*, or of the *mahlúndhí*, who is, as a rule, of the *wáris* family.

Bangáhal *dhárs*.

The Chamba *dhárs* had to be noticed though they are not in Kángra Proper, or even in British territory. The Láhul *dhárs* are described in the chapter for Láhul and Spiti, to which they belong. The only summer *dhárs* actually in Kángra Proper are those in the *kothis* or township of Kodh and Sowár, in *talúka* Bangáhal, some fifty-seven in number, of which all but eight are behind the outer

[17] The common expenses would include rent of *dhár*, salt, and food brought for shepherds and dogs. The shepherds divide the sum total ratably on the head of sheep and goats owned by each of the company, 5 per cent. being deducted from the head owned by the *wáris* for the purposes of the division.

CHAP. II, A.

Agriculture

Bangáhal *dhárs.*

Himalaya in that part of the *talúka* known as Bará Bangáhal. The fact is that on the north side of the outer Himalaya the rainfall in the summer is not half so heavy as on the south side; instead of heavy showers falling almost every day and all day, there is fine rain or drizzle, with many bright clear days between. The upper *dhárs* in the *kandi* villages would be used as summer *dhárs* if it was not for this heavy rainfall in which sheep cannot be expected to thrive.

There is a *wárisi* in these Bangáhal *dhárs;* a few are owned by Gaddís; one by a family living in Mandi territory; all the rest belong to some one of the many Kanet hamlets in Kodh and Sowár. They belong to the hamlets because, practically all the men of a hamlet, and not one Kanet family only, seem to enjoy equally the benefits of the *wárisi ;* but in the *pattás* or deeds the original grant seems to have been made in the name of some individual Kanet. Many of these *pattás*, granted by Rájás of Kúlu, to whom the country used to belong, are in possession of present occupants of the *dhárs.* But the chief value of a *dhár* to the men of a Kanet hamlet does not lie in the grazing; their *dhárs* would be more than half empty, but for the fact that all the Mandi shepherds send their flocks to summer in Bangáhal. The Bangáhal Kanets compete among themselves to get the Mandi shepherds to go to their *dhárs*, and in return the latter, on the way between Mandi and the *dhárs*, stop and manure the lands of the hamlet with which they have agreed for the grazing. This is the only fee taken by the owners of the *dhár*, and they put such a high value on this manure that they not only feed the shepherds gratis while they stop at the hamlet but do so also while they are on the *dhár*, sending up extra supplies when the first are exhausted—a journey of from one to three days for a laden man.

The Mandi shepherds pay a tax to Government on account of their grazing in Bangáhal. Gaddís used to pay at the rate of Re. 1-4 per hundred and Bangáhal Kanets at the rate of one anna per head, or Rs. 6-4 per hundred. Mr. Barnes excused the Gaddís, on the ground that the 2 per cent. which they paid in winter in Kángra was enough to cover the whole year's grazing, and the Bangáhal Kanets on the general ground that no grazing tax ought to be taken from landholders for grazing in the bounds of their own township. Besides this regular grazing tax, the *kárdár* of Bangáhal used to levy certain dues on the *dhárs* under the name of *patta chugáí*. For the purpose of assessment, each *dhár* was rated at so many *bowál*. The word, in its usual sense, means a shepherd, but, as a measure, it means a run in which 150 sheep, or thereabouts, can graze. If the *dhár* belonged to a Gaddí, it was assessed at about fourteen annas per *bowál* ;(18) if to a Bangáhal Kanet, then at the rate of five annas only.

(18) The Gaddís did not ordinarily pay in cash, but in kind, at the following rate per *bowál*, *viz.*, 2½ sérs of wool, 2½ sérs of rice, 2 small goats.

CHAP. II, A

Agriculture

Bangahal *dhárs.*

This *patta chugái* is still collected on each *dhár* in Bará Bangáhal at the old rates. It is not the custom in Bangáhal for the *dhár wáris* to take any fee from the other shepherds associated with him: *the patta chugái* is paid ratably by all on the number of sheep owned by each shepherd. The seven or eight *dhárs* on the south side of the outer Himalaya pay no *patta chugái*, and perhaps never did. Some Kúlu Kanets frequent *dhárs* on the range to the east of Bangáhal, somewhere between the Sarri and Gorálotna passes, but these *dhárs*, which are of inferior quality, never paid *patta chugái.*

The marches from one pasture to another, and especially over the passes in the snowy range call for all that intimate acquaintance with his charge which is so admirable in the Gaddí shepherd; he knows every sheep or goat out of a flock of many hundred by sight, and has a name for him, founded on some peculiarity indistinguishable by other eyes but his own; he soon misses one which has strayed, just as a Captain might miss a soldier of his Company. The dogs are of little or no use in driving; they are powerful and often ferocious, and are good for keeping off bears, leopards, and other wild beasts, but they want the intelligence and education of the Scotch collie. Leopards will follow a flock for days watching in their cowardly fashion for a safe chance of pouncing on a straggler. Bears, if they do become carnivorous, are bolder, and will sometimes charge into a flock by day or night in face of dogs and shepherds. The latter never carry a gun to protect the flock or supply themselves with game, because they have a feeling that it would be uncanny or unlucky to do so. The local divinities or demons, who haunt each mountain, would, they think, revenge the blood of the *feræ naturæ* by bringing some misfortune on the flock. For instance, the flock might stampede in crossing a glacier, and rush headlong into an open crevasse; Sir J. B. Lyall had heard of 700 sheep being lost at once in this way; or a goat might set a rock moving on a precipitous hillside; several sheep will be killed thus in an instant.

Irrigation.

The only artificial irrigation is from cuts (*kúls*) from the hill-streams, irrigation from wells being unknown in any part of the District. The proportion of irrigated to unirrigated land for the five Tahsils of Kángra Proper is shown in the margin. In the Kángra valley irrigation is effected by miniature cuts drawn from the streams that feed the larger torrents, as many as fifteen or twenty independent channels being sometimes supplied from a single stream. The heads destined to supply the high fields, lie deep in the hills, the

Tahsil.	Irrigated per cent.	Unirrigated per cent.
Kángra	52·1	47·9
Pálampur	49·7	50·3
Hamírpur	2·1	97·9
Dehra	16·3	83·7
Núrpur	12·4	87·6
Whole District ...	21·	79·

Mr. Anderson's Settlement Report, § 9.

water being taken across steep declivities by tortuous channels, constructed and maintained with considerable labour. The lower cuts are easily made, and a hundred yards, or less, will bring the water upon the cultivated level. The embankments by which a supply is drawn into the channels are rude piles of stone kept in place by stakes. Sometimes they stretch across the stream but more often a favourable turn is selected, where the excavation of a new channel assisted by a partial barrier of stone is sufficient to divert the quantity of water required. Most of these canals were engineered by the people themselves, and only supply the fields of the villages by whom they were made: a few which water a wider area were for the most part constructed by the Rájás of the old States, or with their assistance. The management rests entirely with the people, who receive no assistance from Government. They maintain an organized staff of officers, every village supplying its representative, who patrol the water-courses to prevent theft, to stop leakages, and to distribute the water. Every village has its own code of rules, which was reduced to writing during the first Regular Settlement.

One of these streams, the Gaj, after piercing a sandstone range, issues upon the Haldún. Here the facilities for irrigation are even greater than in the Kángra valley, the slope of the country being more gradual; and a fine canal designed by a princess of the Goler family supplies water to fifteen villages. The system of management is the same in principle as in the higher valleys, but instead of village officers there is a superintendent, with eight deputies or watchmen, and eight *beldárs*, or excavators for the whole canal. The people, each person contributing according to the water he receives, pay Rs. 300 half-yearly to the superintendent, who, after defraying all expenses, keeps the surplus as his perquisite. On the 1st Sáwan (in July) there is a procession to the canal head. A fair is held, and five *balís*, or 'heads,' a male buffalo, a goat, a sheep, a cock, and a pitcher of wine are offered in sacrifice. The *beldárs* have a hereditary claim to the buffalo, the watchmen to the sheep, cock and wine, while the superintendent and his friends feast upon the goat. Of late the system has shown signs of breaking down, and the people are remiss in turning out to repair the channels and in paying the superintendent his dues.

Irrigation is also effected in Dera from the Bul, Bánganga, Dehr, and Beás, and in Tahsil Nurpur, the *talúkás* of Khairan and Indaura are watered from the Beás. Every village has its own channel and keeps up two or three *beldárs*, but owing to the violence of the floods which sweep over the lowlands in the rains, the cuts are constantly washed away or filled with silt, and the cost of the annual repairs is heavier sometimes than the villagers can afford to meet. The Chaki, the Jabbar, and the Chaunch also afford water for irrigation.

Section B.—Rents, Wages and Prices.

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Rents, Wages and Prices.

Rents. *Anderson, S. R.* § 8.

The rent in kind is generally a share of the produce whatever it may be more or less, but in Kángra and Pálampur Tahsíls, the rent of a considerable area of irrigated land is paid in a fixed amount of grain of certain kinds, and such rent is known as *rurhu*. It is a relic of old fixed grain assessments which existed in the Sikh times, and the abolition of which at the first settlement Mr. Lyall was inclined to regret. Mr. O'Brien thought the *rurhu* system of paying rents was unsuited to those tracts in which crops are uncertain; and as a fact it scarcely exists in irrigated land, but of the irrigated land in the two tahsíls mentioned about 7 per cent. pays *rurhu*. The rents paid on this land would have given a very fair idea of what the revenue rate on irrigated land should be, but as far as I can find out this mode of calculating the Government share was not taken up. In cases where rent is paid by actual division or by appraisement of the crop, the shares are almost always one-half, two-fifths or one-third.

The following statement shows the percentage by Tahsíls :—

TAHSIL.	PERCENTAGE.			
	Giving			Average share of produce taken.
	Half.	Two-fifths.	One-third.	
Kángra ...	99·46	·19	·35	·499
Núrpur ...	29·06	40·34	30·60	·408
Dehra ...	77·70	3·38	18·92	·465
Hamírpur ...	69·40	17·52	13·08	·461
Pálampur ...	98·42	·32	1·26	·498
Total ...	69·80	15·35	14·85	·462

In the two rich Tahsíls of Kángra and Pálampur the share is almost invariably a half. Dehra and Hamírpur are almost equal. In Núrpur, where it is not so easy to get tenants, less than a third gives half the produce; and, taking all the land together, the share is only two-fifths.

Wages are given for quinquennial periods in Table 25 of Part B but the figures for the earlier years are of doubtful value. Skilled labour now commands from 6 to 8 annas a day as in 1880. Coolies

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employed on carriage of goods or road-making, building, &c., who, could earn from $2\frac{1}{2}$ to 3 annas a day in 1882, can now easily make from 3 to 4 annas. Labourers on tea-plantations are paid at the rate of Rs. 4 and 5 a month. Carts fetch 12 annas per bullock per day, mules from 8 to 10 annas and camels from 4 to 8 annas. Donkey-hire ranges from Rs. 5 to Rs. 6-4 per score per diem.

Prices.
Table 26 *of Part B.*
Anderson, S. R., § 28.

In fixing the average prices of produce it was found that the statistics given in the Gazetteers were useless as they were for Dharmsála, the head-quarters which lies on the main range at a considerable distance from the greater part of the district and where prices are invariably higher than in the valley generally. Mr. O'Brien, therefore, examined the account books of money-lenders and landowners; but while it was beyond doubt the case that prices had risen very considerably since the regular settlement it was often difficult to say what the actual increase had been. In tracts which generally do not grow enough to feed their own population and where there are no large marts it is very difficult to find out with fair accuracy what the real prices of agricultural produce have been at various times. Prices depend on the character of each harvest. If there is a good harvest the *zamindárs* have some surplus produce to sell or rather to place to their credit with the money-lenders. The only prices are the sums which the latter give to the *zamíndárs* for their grain payments, and thus there can be no real prices current. The only thing that can be safely said is that prices have greatly risen. The common saying is that when Mr. Barnes made his settlement the all-round price of grain was a maund *pakka* or... 40 sérs, and that it is now a maund *kacha* or 16 sérs.

The following figures for Kángra and Pálampur have been taken from shopkeeper's books; and the rates for Pálampur in Mr. Barnes' time are also given in sérs per acre :—

	Kángra average price 1850—62.	Kángra average price 1874—86.	Pálampur prices at Mr. Barnes' settlement 1850.	Pálampur average prices 1882—90.
Rice	32	16	47	20
Maize	48	21	60	28
Wheat	37	19	51	24
Barley	52	28	66	31

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The rates actually adopted are given below for certain places in sérs per rupee and compared with the rates used in the recent settlement of Pathánkot Tahsíl in Gurdáspur :—

	Kángra.	Pálampur.	Núrpur.	Hamírpur.	Nadaun *jagir.*	Dehra.	Pathánkot.
Rice (unhusked)	22	18 to 40	36	40	40	40	28
Maize	36	32	36	40	45	36	28
Wheat	26	26	30	30	30	30	26
Barley	36	36	42	40	40	41	33

It may be safely said that prices have doubled since the time of Mr. Barnes, and that the prices adopted in forming the half assets estimate erred, if at all, in being too low.

But whatever the rise in prices may have been it has benefited, not the *zamíndárs* generally, but only those who own large holdings and have a surplus of produce for sale. "The argument for an increase of assessment derived from the rise in prices loses most of its force where the majority of holdings produce barely enough to feed the owners and their families, so that there is really no surplus for sale upon which to reap the advantage of the rise.

As Mr. O'Brien pointed out, when a holding produces just enough to feed the family that owns it, it does not affect that family if the produce is selling for its weight in gold; and in the Government orders on the first assessment report it was admitted that a rise in prices was no reason in itself for a proportionate rise in assessment. In some cases, however, it was the only ground on which the Settlement Officer had to depend in raising the *jama*.

Section C.—Forests.

Forests.

The Forests of the District are under the Deputy Conservators of the Kángra and Kúlu Divisions, who have their head-quarters in Dharmsála and Nagar, respectively.

The area of forest on the books of the Kángra Forest Division is just under 1,200 square miles. This excludes the Lambagráon

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Forests.

jágír, but includes 167 square miles in Hoshiárpur[1]. Much of this area is forest in the technical sense of the word only, still 600 square miles at least may be taken as regular forest, that is to say, land that is fairly well stocked with indigenous trees. The forests are situated for the most part on the hill ranges, and contain much useful timber, while, owing to the great range of elevation, all zones are represented, from the tropical bamboo which clothes the lower hills, to the Alpine vegetation, oak, pine and rhododendron, of the higher ranges. A list of the principal trees, shrubs and climbers in Kángra Proper is given at pages 153-7 below. The interesting notice contained in Mr. Barnes' Settlement Report, of the more valuable sorts of timber trees and useful shrubs, is abridged here with some corrections :—

Bamboo.

The wild bamboo, *báns* or *bauntlu* (*Dendrocalamus strictus*) is found in almost all the ranges that skirt the plains. There are extensive forests in the hills of Chauki Kotlehr, conveniently situated in the neighbourhood of the river Sutlej. The bamboo appears again in a profusion in *talúkás* Síba and Datárpur (in Hoshiárpur) where considerable areas covered with bamboo have been marked off as Government reserves. Some of the Núrpur bamboo forests are of good quality. In the snowy range two or three diminutive species occur. One, called *ringal* or *nirgál*,[2] is used by the people for wickerwork and for lining the inside roof of their houses; another kind called *girch*[3] is in request for the sticks of *hukkás*. Besides these wild varieties there are four different sorts of cultivated bamboo. Two of these, the *magar* and the *mohr*,[4] grow in the valleys and attain a size and height not surpassed in Bengal; the other two species, called *nál* and *phaglu*, are usually found in the upland

Cultivated bamboo.

(1) The Kángra Forest Division includes the forests situated in the Tahsils of Kángra, Núrpur, Dera, Hamírpur and Pálampur of Kángra Proper, and that portion of the Una Tahsil of the Hoshiárpur District which lies between the Kángra District and the Sohán Khad, together with two large bamboo forests in the Dasúya Tahsil of the same District. Each Tahsil forms a separate forest range, except that all the Hoshiárpur forests are included in the Dera Range. In addition to the forest area the Division comprises the control of the Beás river from the Mandi State border to its junction with the Sutlej at Hariki Ghát in the Lahore District, with sale depôts at Nadáun, Nowshera and Wazír Bhular, and transit depôts at Katrah, Hora and Siri Gobindpur. Much of the river work is connected with the Government timber coming down from the Kulu forests, which is in the charge of the Kángra Divisional Officer after it has passed the Mandi border.

The whole of the Division is situated in the basin of the Beás river, except the *ilága* of Bará Bangáhal which occupies the head-waters of the Rávi river, and the southern portion of the Hamírpur Tahsil which drains into the Sutlej. Omitting the outlying Dasúya forests, the Division is adjoined on the north by Chamba, on the east and south-east by Kulu, Mandi and Biláspur, on the south-west by the Hoshiárpur District and the Beás river, and on the north-west by the Gurdáspur District.

(2) Or *nigála* (*Arundinaria falcata*). It occurs below 7-8,000 feet.

(3) Also called *garoh* in Kúlú : (*Ar. spathiflora*. It occurs above 7-800 feet.

(4) Mr. E. M. Coventry writes :—*Magar* and *mohr* are the same bamboo, *viz. Dendrocalamus Hamiltonii*. It is called *Mohr* towards Núrpur and *Magar* in the rest of the District. The other bamboo is *nál* or *chawári*, which I am nearly certain is *Bambusa Vulgaris*. Specimens are being sent to Calcutta for identification. *Nál* is found in the same localities as *magar* and both extend up to 4,000 feet or rather more. *Magar* is a large bamboo with greyish green culens; *nál* is smaller and has bright green or yellow shining culens. A 3rd bamboo, *viz.*, *Bambusa arundinacea* (also called *magar*) has been planted to some extent in Dhamtal Reserve, but does not do well. It grows well in gardens in the plains. There is a bamboo which grows at about 4,000 feet and is called *nál*. It appears to be *Bambusa Vulgaris*.

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villages. In the cylinder of the *nál* a substance sometimes coagulated, sometimes liquid, is discovered, known in Hindustán by the name of *banslochan*, and highly valued for its cooling and strengthening properties.

Pines.

Of pines by far the commonest and most useful is the *Pinus longifolia* or *chíl* which grows luxuriantly on the northern declivities of the inner hills. This pine appears to be very hardy, and adapted to a great variety of climate. Detached trees are seen in the Jawálamukhi Valley, at an elevation of only 1,600 feet above the sea and still lower on the banks of the Chakki, while the same species is found on the snowy range as high as 6,000 feet. On poor shallow soils and exposed situations the growth is stunted, and the wood worth little or nothing. Under favourable conditions the forests consist mainly of well grown trees which in exceptional circumstances may attain a girth of 12 feet and a height of 120 feet, though dimensions of 7 to 8 feet and 80 feet more commonly form the respective limits. The species grows best at elevations of from 4,000 to 5,500 feet. In sheltered localities the forest consists mainly of erect, well-shaped trees, some of which will yield beams thirty feet long and planks upwards of two feet in width. The luxuriance and compactness of the timber increase with the elevation up to 5,000 or 5,500 feet, and the climate of this region appears the best suited for its development; above and below this point the tree gradually deteriorates. In easily accessible positions mature pine has become scarce, and it is only in the more secluded areas that trees of this class are at all common.(1) In those remote tracts, where water carriage is not available, there still remain extensive forests. The most extensive lie in the northern portions of the Dera Tahsil, the northern slope of the hills above Jawálamukhi, the eastern parts of Tahsil Hamírpur, the upper portion of the Pálam Valley, and underneath the fort of Pathiár in Tahsil Kángra. The wood of the *chíl* is not held in much repute. If kept out of the influence of the atmosphere, it will last for many years; but lying in the forest, exposed to the weather, the timber becomes perfectly decomposed in the course of two years. It is however seasoned by being floated down the Beás and hence, though not esteemed locally, is in good demand at Amritsar and elsewhere in the plains for building purposes.

Firs.

There are two species of fir found in the snowy range above Dharmsála. The first and the more common is the *rai* (*Picea morinda*). This tree is first found at an elevation of 8,000 feet and ranges to 10,500 or 11,000 feet above the sea. It is a beautiful cypress-like spruce, exceedingly straight, and attaining a length of 90 to 100 feet. The wood, however, is even inferior to that of the *chíl*, and the people make little or no use of it except for cutting shingles to be used in roofing. The other fir is called the *tos* (*Abies Webbiana*). This tree has a more limited range than the *rai*, being seldom found lower down than 8,000 feet. The branches of the *rai*

(1) Very few *chíl* are now left, though it grows well between 2-6,000 feet. E. M. C.

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are more drooping than those of the *tos* and the leaves are fewer and of a lighter green. The wood, like that of the *rai*, is not much valued and, growing at a greater elevation, is not even applied to roofing purposes.(1) The *kelu* (*Cedrus Libani* or *deodára*) is only found in Kángra proper as an indigenous tree in Bangáhal and above Takwáni in Pálampur, where a few specimens occur on cliffs.

Oaks.

The Dháola Dhár produces four varieties of oak. The commonest kind is the *bán* (*Quercus incana*), which appears to have a considerable range. It is found in the lower hills as low as 3,000 feet, and ascends as high as 8,000 feet. The wood is tough and hard, but liable to warp and to decompose on exposure to wet. The English residents at Dharmsála have used this timber for beams and rafters in building their houses. The people of the valley esteem it for their sugar and oil mills, but seldom use it in the construction of their dwellings. During the winter season the evergreen leaves of this tree and indeed every species of oak, furnish fodder for cattle and sheep. Higher up the range occurs the *kharsu*(2) (*Quercus semecarpifolia*) the leaves of which are prickly like the holly, and prized above those of other kinds as food for cattle. This oak seldom grows lower than 7,500 feet, and ascends even beyond the range of pines and firs. The *banni* (*Quercus glauca*) is found occasionally growing with the *incana*. The *mohru* (*Q. dilatata*) occurs only in Bangáhal. The *bán* yields excellent fuel and charcoal.

Other trees of the Dháola Dhár.

Besides these trees, the main range produces several varieties of rhododendron, the horse chestnut, the holly, the maple, the yew, the alder, the wild pear or medlar, a species of poplar, the box, and the birch.

Trees of the low hills. The *mauhwa* (*Bassia latifolia*).

The *mauhwa* is widely diffused over the lower hills, and in parts of the Núrpur Tahsil exists in abundance. A spirituous liquor is drawn by distillation from its flowers, and a thick oil, adapted for the manufacture of candles, is expressed from the seed. The flowers are collected as they fall from the tree in May, and are sold by the people to the *kalál* or distiller, at the rate of fifty seers for the rupee. After soaking for three days in water fermentation sets in, and the process of distillation begins. The people burn the oil in lamps, and traders sometimes use it to adulterate *ghí* (clarified butter) intended for exportation. Scattered specimens of this tree (common on the Jaswan hills in Hoshiárpur) are found throughout the low-lying forests. They are very valuable. The *harar* flowers in May and the fruit ripens in October or September. It consists of a nut enclosed in a thin exterior rind, the latter being the valuable part. It is used as an aperient medicine, and has also tonic properties calculated to promote digestion. It also forms a dingy yellow dye. The fruit is exported by traders from the plains, who generally contract for the trees severally according to the estimated produce of

The *harar* (*Terminalia Chebula*).

(1) The *tos* is commoner than the *rai* and is now used for building. Both *tos* and *rai* wood are used for tea-chests by the planters.

(2) Called *kru* in Kángra proper.

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each. The larger the fruit the more active its medicinal qualities. A single nut will sometimes sell for a rupee. The ordinary price, however, is ten or eleven seers for the rupee. Its most important use is in tanning.

Timber trees of the lower ranges.

Isolated trees of *tun (Cedrela Toona)* and the *táli* or *shísham (Dalbergia Sissoo)* are found throughout the District. Formerly they were reserved as the special property of Government, and no one was allowed to cut them without permission. The *tun* grows luxuriantly, but the climate does not appear congenial to the *shísham*, which seldom attains any size. The *sál (Shorea robusta)* occurs at Andreta in the Pálam Valley and at Sántla on the left bank of the Beás, but the species does not grow to a large size and is mixed with *Pinus longifolia.*[1] There are seven or eight species of *Acacia* and *Albizzia*, some of which, however, are merely shrubs. The *ohi (Albizzia stipulata)* is a very elegant tree and grows rapidly, but the wood is light and not valuable. The two most esteemed species are the *siris* (*Albizzia Lebbek*) and the *khair* (*Acacia Catechu*), which is confined to the outer hills bordering on the plains. The following are also valuable as timber trees. The *jamún* (*Eugenia jambolana*); the *arjan* (*Terminalia Arjuna*); the *kakar* or *kakrain* (*Pistacia integerrima*), a very handsome yellow-grained wood; the *kámal* (*Mallotus philippinensis*) is only used for fuel; and the *chamba*, a species of *Michelia Champaca*. This last tree is not found wild; it is cultivated like the mango, and grows at the same elevation, but is not very common. The grain of the wood is very compact and close, and for door-posts, lintels and rafters is much prized; but for beams the weight is too heavy, and from its liability to warp it is not fitted for planks. In Gamble's 'Indian Timbers' the wood is described as soft and even-grained. It is lighter than *chíl* and is used for furniture, door-panels, etc. The *badrol* (*Machilus odoratissima*) is not used for timber.

Medicinal trees and shrubs.

The following are the principal medicinal trees produced in the hills: The *kaniár* (*Cassia Fistula*); the *keor* (*Holarrhena antidysenterica*); the *bahira* (*Terminalia belerica*); the *japhlota* or *dauli* (*Jatropha Curcas*).

Wild and cultivated fruit trees.

Among the wild fruits are the cherry, raspberry, blackberry, barberry, strawberry, medlar, two kinds of edible fig and the *ber* (*Zizyphus Jujuba*). Almost every dwelling in the hills is encircled with fruit trees of various kinds in a half wild and half cultivated state. The most common cultivated fruit trees are the mulberry, mango, plantain, peach, pomegranate, lime (sweet and acid), citron, orange, and in the upper villages walnut and apricot. The last named tree, though exceedingly common in Kúlu and the eastern Himalaya, is scarce in Kángra Proper. In gardens belonging to the more wealthy classes may be added the grape, the quince, the apple, a small yellow plum (*alúcha*) and the guava.

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(1) The *sál* here attains its western limit. It is not seen beyond the Rávi—*Cleghorn*).

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Forests.

Miscellaneous trees.

The *bohr* (*Ficus bengalensis*), the *pípal* (*Ficus religiosa*) and the *simbal*, or cotton tree (*Bombax malabaricum*) are commonly found up to an elevation of 4,000 feet. One of the most common trees on the ridges of the fields is the *dháman* (*Grewia oppositifolia*) the branches of which are cut in the winter time as provender for the cattle. It is also called *biúl*.

The following is a list of the principal trees, shrubs and wood climbers found in Kángra :—

Natural order.	Botanical names.	Vernacular names.	Remarks.
Ranunculaceæ ...	Clematis Montana ...	Geor Bel ...	A showy climber at 5,000′ and over. } Also various other species.
	„ Gouriana ...	Jhol	A showy climber at 4,000′ and under. } Also various other species.
Menispermaceæ	Cocculus laurifolius	Parora	Small tree in the lower hills.
	Cissampelos Pareira	Batindu ...	Small but very common climber.
Berberideæ ...	Berberis aristata ...	Kasmal ...	} Common shrubs.
	„ Lycium ...	„ ...	} Common shrubs.
Capparideæ ...	Cratæva religiosa ...	Barna	Tree of the lower hills—cultivated.
	Capparis sepiaria ...	Hiun Garna ...	Common in hedges in lower hills.
Bixineæ ...	Flacourtia Ramontchi.	Kakoa Kángu...	Small tree of lower hills. Very common.
	Xylosma longifolium	Chirindi ...	Small tree of lower hills. Common.
Hypericineæ ...	Hypericum cernuum	Dudli	Also other species. Shrubs with striking yellow flowers.
Malvaceæ ...	Kydia calycina ...	Pula	Tree of the lower hills.
	Bombax malabaricum.	Simal	The cotton tree. Common in fields: occasionally in hard-wood forests.
Sterculiaceæ ...	Helicteres Isora ...	Maror phali ...	Shrub of the low hills.
Tiliaceæ ...	Grewia oppositifolia	Dhámanor Biul	And other species. Common in fields and hedges.
	„ vestita ...	„ „	Occur in low hill forests.
Lineæ	Reinwardtia trigyna	Basant ...	A conspicuous yellow flowered shrub of the lower hills.
Malpighiaceæ ...	Hiptage Madablota	Wánt ...	A large and fairly common climber of the low hills.
Rutaceæ ...	Ægle Marmelos ...	Bil or Bel ...	Common tree of low hills; fruit used medicinally.
	Zanthoxylum alatum	Thirmar or Timur	Fairly common shrub of medium altitudes. Wood used for tooth brushes and sticks.
	Limonia Acidissima	Bilan	Common tree of low hills.
	Murraya exotica ...	Ban mirch or Nárgar.	Low hills shrub.
	„ Kœnigii ...	Gándla ...	Common low hill shrub.
Meliaceæ ...	Melia Azedarach ...	Drek or Bakain	„ „ tree.
	Cedrela Toona ...	Tún ...	Timber tree fairly common in the low hills.
	„ serrata ...	...	Ditto high hills.
Ilicineæ ...	Ilex dipyrena ...	Charka ...	The holly. Common in the higher hills.
Celastrineæ ...	Euonymus fimbriatus	Chikni ...	Fairly common shrub of the higher hills.
	Celastrus paniculatus	Sankhiren ...	Common climber of the lower hills.
	Gymnosporia Royleana	Bhadrun ...	Common shrub of the lower hills.
	Elæodendron glaucum	Morindu or Mirgu	Tree of the lower hills. Not very common.
Rhamneæ ...	Rhamnus dauricus ...	Kobal ...	Shrub at medium altitudes.
	„ purpureus	Káo thaliháua	Tree at medium altitudes. Not common.
	„ triqueter ...	Galodan ...	Small tree of lower hills.
	Sageretia oppositifolia	Girgithan ...	Shrub of the low hills.
	Helinus lanceolatus	Murián ...	Fairly common creeper of the low hills.

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Forests.
Miscellaneous trees.

Natural order.	Botanical names.	Vernacular names.	Remarks.
Rhamneæ ...	Zizyphus Jujuba ...	Bér ...	Common tree in the low hills.
	„ nummularia	Mala ...	„ shrub „ „
Sapindaceæ ...	Æsculus (Pavia) indica	Khanor or Gún	Common higher hills.
	Acer cæsium ...	Mandar ...	Also other species. Trees of the higher hills.
	„ caudatum ...	„ ...	
	„ villosum ...	„ ...	
	Dodonœa viscosa ...	Mendru ...	Very common shrub of the low hills.
Anacardiaceæ ...	Rhus Cotinus ...	Tung ...	Shrub—lower hills.
	Pistacia integerrima	Kakrain ...	Timber tree of lower hills.
	Mangifera indica ...	Amb ...	The mango. Commonly cultivated in the lower hills.
	Odina Wodier ...	Kahmal ...	Common tree of lower hills.
	Spondias Mangifera	Ambára ...	Tree of lower hills.
Moringeæ ...	Moringa pterygosperma.	Suhanjna or Sujna	Tree of low hills.
Leguminosæ ...	Indigofera Gerardiana	Káthi ...	And other species. Common under shrubs.
	„ pulchella		
	Astragalus multiceps	Bharma ...	Shrub—higher hills.
	Ougeinia dalbergioides	Sánnan ...	Tree of low hills.
	Desmodium tiliæfolium.	Pri	Common under shrubs.
	Abrus precatorius ...	Rattak	Common climber of low hills.
	Erythrina suberosa	Pariára or Gralu	Tree of the lower hills.
	Butea frondosa ...	Paláh	„ „ „
	Pueraria tuberosa ...	Salorh	Climber „ „
	Dalbergia Sissoo ...	Táli or Shísham	Tree of lower hills.
	Pongamia glabra ...	Sukhchain or Kararaj.	Tree of lower hills. Found wild in part of Dehra Tahsíl.
	Cæsalpinia sepiaria	Relan	Mysore thorn. Common climber of low hills.
	Cassia Fistula ...	Kanihár ...	Common tree of low hills.
	Bauhinia Vahlii ...	Taur	Common climber of low hills.
	„ variegata ...	Karál, kachnár	„ tree „
	Mimosa rubicaulis ..	Dhargári ...	„ shrub „
	Acacia arabica ...	Kíkar	Tree. Occurs in lowest portions of District only.
	„ leucophlæa ...	Pahári kíkar ...	Tree. Occurs in low hills.
	„ Catechu ...	Khair	„ Common „ „
	„ modesta ...	Phulah	„ „ „ „
	„ Farnesiana ...	Pahári Kíkar ...	Shrub.
	Albizzia Lebbek ...	Siris	Common tree of low hills.
	„ odoratissima	Karmaru ...	„ „ „
	„ mollis ...	Kurmaru ...	Tree of central altitudes.
	„ stipulata ...	Ohi	„ „ „ Common in Kángra and Pálampur Tahsils.
Rosaceæ ...	Prunus persica ...	Aru	The peach. Commonly cultivated in the hills.
	„ Puddum ...	Pajja	Tree of the hills.
	„ Padus ...	Jámu	„ „
	Prinsepia utilis ...	Bhekal	Very common shrubs 4,000 feet and over.
	Spiræa bella ...	Triuri	Shrub of the higher hills.
	„ canescens ...	Cháku	Common shrub of the higher hills.
	Rubus biflorus ...	Ákhe, Akhau ...	Raspberry. Very common shrub of the hills.
	„ lasiocarpus ...	Lálákhan ...	Blackberry. Very common shrub of the hills.
	Rosa sericea ...	Teshu	Common wild rose of the higher hills.
	„ moschata ...	Kujh	Common climbing white rose.
	Pyrus Pashia ...	Kainth ...	Very common hill tree.
	„ lanata ...	Maklain ...	Tree of the higher hills.
	„ foliolosa ...		

Natural order.	Botanical names.	Vernacular names.	Remarks.
	Cotoneaster bacillaris	Reuns ...	Shrubs of the higher hills.
	" acuminata	"	
	" microphylla	...	
Saxifrageæ ...	Deutzia corymbosa...	Dendru ...	Higher hills shrubs.
	" staminea ...	" ...	" "
	Ribes rubrum ...	Jámni	Wild current—higher hills.
Combretaceæ ...	Terminalia tomentosa	Aisan	Tree of lower hills. Found in parts of the Dehra Tahsil.
	" belerica...	Bahera ...	Common tree of the lower hills.
	" Chebula...	Harrar	" " "
	" Arjuna ...	Arjan	" " "
	Anogeissus latifolia	Dhau	" " "
Myrtaceæ ...	Eugenia Jambolana	Jáman	Also another species, probably E. Jambolana var caryophythfolia.
Lythraceæ ...	Woodfordia floribunda	Dháwin ...	Very common shrub of the lower hills.
	Punica Granatum ...	Dáran	The pomegranate.
Samydaceæ ...	Casearia tomentosa	Chila	Common tree in the lower hills.
Cacteæ	Opuntia Dillenii ...	Gangi Chu ...	Fairly common in hedges.
Araliaceæ ...	Hedera Helix ...	Kurei	The ivy. Common climber in higher hills.
Cornaceæ ...	Cornus macrophylla	Nang or Haleo	Fairly common. Medium altitudes.
Caprifoliaceæ ...	Viburnum cotinifolium.	Thalehana ...	Common shrubs of the higher hills.
	Viburnum fœtens ...	Taliáni ...	
	Lonicera purpurascens	Shinh	Common shrubs of the higher hills.
	" angustifolia	Barári	
	" quinquelocularis.	Kaneli	
Rubiaceæ ...	Stephegyne parvifolia	Kalham ...	Tree of the lower hills.
	Wendlandia exserta	Pansira ...	Common tree of the lower hills.
	Hymenodictyon excelsum.	Barthua ...	Tree of the lower hills.
	Randia dumetorum	Rara	" " "
	" tetrasperma	Jindru	Shrub of the higher hills.
Eriacacæ ...	Pieris ovalifolia ...	Ailan	Common tree of the higher hills.
	Rhododendron arboreum.	Bras	" " "
	Rhododendron campanulatum.	Tezphal or Kashmiri satti.	Common shrub " "
Plumbagineæ ...	Plumbago zeylanica	Chitta	Common shrub in hedges at low elevations.
Sapotaceæ ..	Bassia latifolia ...	Mauhwa ...	Tree of lower hills.
Ebenaceæ ...	Diospyros Melanoxylon.	Kinu	" "
	Diospyros montana	Kendu	" "
Styraceæ ...	Symplocos cratægioides.	Lodar	Tree of higher hills.
Oleaceæ ...	Jasminum pubescens	Ban málti or Bhándin.	The jessamine. Common shrubs and climbers.
	" dispermum	Ban málti ...	
	" Roxburghianum.	Dhur málti ...	
	Jasminum humile ...	Sonzard ...	
	" officinale	Sansáoni ...	
	Nyctanthes Arbor-tristis.	Kuri	Common shrubs.
Apocyneæ ...	Carissa spinarum ...	Garna	Very common shrub of the low hills.
	Holarrhena antidysenterica.	Keor	Common tree of the low hills.

Natural order.	Botanical names.	Vernacular names.	Remarks.
	Vallaris Heynei ...	Dudhkhal ...	Climber of low hills.
	Nerium odorum ..	Gánira	The oleandar common shrub. These varieties white, pink and red are found.
Asclepiadeæ ...	Calotropis procera ...	Akk	Shrub of low hills.
	Tylophora hirsuta ...	Terni	Climber of low hills. Fairly common.
Loganiaceæ ...	Buddleia paniculata	Durpa Siáru ...	Common high hill shrub.
	" asiatica ...	Dur Bana or Dhura.	" low "
Boragineæ ...	Cordia Macleodii ...	Kuhman ...	Low hill tree.
	" Myxa ...	Lasura	" "
	Ehretia acuminata...	Puna	Tree of medium elevations.
	" lævis ...	Chamror ...	Common low hill tree.
Convolvulaceæ ...	Porana paniculata...	Faindal ...	Common low hill climber.
Solanaceæ ...	Solanum verbascifolium.	Ulah	Common tree of the low hill.
Bignoniaceæ ...	Oroxylum indicum...	Tát palánga ...	Tree of the lower hills.
	Stereospermum suaveolens.	Pádal	" " "
Acanthaceæ ...	Adhatoda Vasica ...	Bansuti ...	Very common shrub of the low hills.
Verbenaceæ ...	Premna latifolia ...	Bankár or Ghin	Tree of the low hills.
	Vitex Negundo ...	Bana or Wana...	Common shrub of the low hills.
	Caryopteris Wallichiana.	Ban Bansuti ...	" " "
Labiatæ ...	Colebrookia oppositifolia.	Dusen	" " "
	Scutellaria repens ...	Kakrun ...	" " "
	Pogostemon plectranthoides.	Kala Bansuti ...	" " "
Laurineæ ...	Machilus odoratissima	Bhadrol ...	Tree of medium altitudes.
	Litsæa polyantha ...	Ghian	Tree of lower hills.
	" umbrosa ...	Nahir	Shrub of higher hills.
Elœagneæ ...	Elæagnus umbellata	Ghin	Shrub—medium altitudes.
Loranthaceæ ...	Loranthus vestitus ..	Rhini	Common parasite.
	" longiflorus	Parand ...	" "
	Viscum album ...	Bhúngra or Banda	" " The mistletoe.
Euphorbiaceæ ...	Euphorbia Royleana	Thor Chhu ...	Shrub of low hills. Very common also in hedges.
	" neriifolia ...	Gángichhu ...	Shrub of low hills. Occasionally in hedges only.
	Buxus sempervirens	Chikrí	Tree of higher hills in Kángra and Pálampur Tahsils.
	Phyllanthus Emblica	Aonla	Common tree of the lower hills.
	Glochidion velutinum	Chamár sama ...	Low hill tree.
	Putranjiva Roxburghii	Putájan ...	" "
	Jatropha Curcas ...	Ratanjot ...	" shrub.
	Mallotus philippeninsis.	Kámal	" tree.
	Ricinus communis...	Airan	Castor oil plant.
	Sapium sebiferum ...	Makhan ...	Tallow tree.
Urticaceæ ...	Ulmus Wallichiana	Marál	High hill tree.
	Celtis australis ...	Khirk	Tree: medium altitudes.
	Morus alba	Tut	" " Probably other species.
	Ficus bengalensis ...	Borh	Trees of the low hills. And various other species.
	" religiosa ...	Pipal	
	" Cunia	Kandrol ...	
	" Roxburghii ...	Trembal ...	
	" glomerata ...	Rumbal ...	
	" Carica ...	Dhura	
	" foveolata ...	Ruddar ...	Fairly common climber: Medium altitudes.

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Forests.

Miscellaneous trees.

Natural order.	Botanical names.	Vernacular names.	Remarks.
	Artocarpus Lakoocha	Dhiun	Tree of the low hills.
	Debregeasia hypoleuca	Siáru	Common shrub.
Juglandeæ ...	Juglans regia ...	Akrot	Tree of the higher hills.
Cupuliferæ ...	Betula utilis ...	Bhurj	" " " Over 10,000.
	" alnoides ...	Sharol	" " "
	Quercus semecarpifolia.	Kreu	" " "
	" dilatata ...	Mohru	" " " Occurs only in Bangáhal.
	" incana ...	Ban	" " "
	" glauca ...	Banni	" " " Mixed with the Ban at its lower limits.
Salicineæ ...	Populus ciliata ...	Phalsh	Tree of the higher hill. Not common.
	Salix tetrasperma ...	Badhár ...	Low hill willow } Various other species.
	" elegans ...	Bashal	High hill willow } Various other species.
	" daphnoides ...	...	" " } Various other species.
Liliaceæ ...	Smilax aspera ...	Brag bela ...	Fairly common climber.
Coniferæ ...	Pinus longifolia ...	Chíl	Low hill timber tree.
	" excelsa ...	Kail	Higher hill timber tree. Bangáhal only except cultivated.
	Abies Webbiana ...	Rai or tos ...	Higher hill timber tree.
	Picea Morinda ...	Tos	" "
	Taxus baccata ...	...	" tree.
	Juniperus recurva ...	Beltar	Small tree or shrub of the higher hills.
Palmæ	Phœnix sylvestris ...	Khajúr ...	The Pál low hill tree.
Graminieæ ...	Dendrocalamus strictus.	Báns	The low hill bamboo. Add. D. Hamiltonii. Cultiv.
	Bambusa arundinacea	Magar	Occurs cultivated only. " B. nutans. Cultiv.
	Arundinaria falcata	Nargál	The high hill bamboo.
	" spathiflora	"	" "

Export of forest produce.

The main forest produce exported from the Government forests consists of *chíl* timber and bamboos. The timber comes mainly from the forests of the Núrpur, Dera and Kángra Tahsils and is removed in the form of *phars*, *karris*, or *ballas* in accordance with the size of the trees and the facilities of extraction to the nearest floating stream. All the timber eventually finds its way to the Beás river and is floated down to the plains, mainly to Wazir Bhullar and Ferozepore. In the Núrpur range a small number of trees are also disposed of for charcoal, which is carted or taken on camels to Pathánkot and thence railed to Amritsar. No trees have been sold or extracted from any of the Pálampur or Hamírpur forests for some years past: indeed it may be said that with the exception of the block of forests lying in the hills north of Shahpur there are very few large sized *chíl* trees left in the forests; a state of things for which heavy fellings in past years are mainly responsible, though undoubtedly aggravated by the serious fires of the past 8 or 10 years.

The bamboos from the Kángra District come entirely from the Núrpur forests on the banks of the Chakki, in the *mauzas* of Talára and Guriál and around Gangta. Work on any regular system has only been commenced within late years, but under proper manage-

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Forests.
Export of forest produce.

ment these forests should yield some two-and-a-half lakhs of bamboos yearly. Within the last few years the resin industry has been started in the District and a small distillery erected at Núrpur. The resin collection during the year 1900 amounted to 6,500 maunds, and there appears to be a very fair demand for the resulting turpentine and colophony. It is anticipated that this industry will add considerably to the forest revenue of the District.

DESCRIPTION OF THE FORESTS.

The following description of the Forests in each Tahsil of Kángra proper has been brought up to date by Mr. J. G. Silcock:

Hamírpur forests.

The Hamírpur Tahsil lies at the south-east corner of the Kángra District, and is bounded on the north by the Beás river, on the east by Mandi, on the south by Biláspur and the Sutlej river, and on the west by the Dera Tahsil and the Hoshiárpur District. It includes the *jágírs* of Nádaun and Kotlehr, and part of Lambagráon. The country is very hilly and broken up by several main ridges, more or less parallel and continuous, and running generally from north-west to south-east. Between these higher ridges the country consists of undulating low hills intersected by numerous streams which find their way either into the Beás or the Sutlej rivers. The highest of the main ridges is called the Sola Singhi, which rises to 3,896 feet and forms a sort of backbone separating in a general way the Nádaun *jágír* and *khálsa* villages in *talúka* Nádaun from the Kotlehr *jágír* and *khálsa* villages in *talúka* Kotlehr. The only valuable forests in Hamírpur are composed of *chíl* (*Pinus longifolia*), and are mostly situated on the main ridge and in the broken country between that ridge and the Sola Singhi range. There are now comparatively few trees of larger size left, and during the last few years a series of disastrous fires has badly injured the stock in the principal forest areas. The forest settlement has resulted in 37 demarcated forests with an area of 16,998 acres besides extensive undemarcated forests. Of both classes 2,586 acres are closed to the exercise of all rights and to the removal of any forest produce.

Dera Tahsil.

The Dera Tahsil may be described in a general way as occupying both sides of the valley of the Beás, from Nádaun in the Kángra District to near Talwára where the Beás first touches the Hoshiárpur District. North of the Beás the country is much broken up by irregular ranges of hills, the most conspicuous of which is the Kálidhar ridge, which rises to 3,728 feet. The general direction of these hills is, as in the rest of Kángra Proper, from north-west to south-east. To the south of the Beás river the valley is shut in by the Sola Singhi or Jaswán range and its numerous spurs, which spread out and descend from the central ridge, which is between 3,000 and 4,000 feet high, to the Beás river, a distance of about ten miles. The Dera Tahsil includes the *jágírs* of the Rájás of Goler and Síba on the right and left banks of the Beás river, about ten miles below Dera. The forests of this Tahsil are mainly either pure *Pinus longifolia*, or the same species mixed with various hardwood trees,

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Forests.
Dera Tahsil.

or pure hardwood forests. Most of the forests south of the Beás are of this latter description. The bamboo occurs in small quantities in various localities, but only forms regular forest in two places in the Dáda Síba *jágír:* both these forests are extensive and valuable. The *sál* (*shorea robusta*) is occasionally found to the south of the Beás, but does not grow to any size. Forest Settlement was commenced by Mr. Duff in 1874-75 with the object of obtaining for Government certain areas free of all rights of user in return for special concessions to be granted to the people: these consisted mainly in the promise never to close any more of the waste or forest land, and in an assignment of a share of the grazing revenue collected from the Gaddís, and of the general revenue from the sale of trees. Mr. Duff's work resulted in the demarcation of 53 forests with an area of 8,777 acres, which were afterwards declared reserved forests, while the subsequent settlement enquiries of Mr. Anderson produced one demarcated protected forest, with an area of 336 acres, and a large extent of undemarcated protected forest.

Núrpur Tahsil.

The Núrpur Tahsil occupies the north-west of the Kángra District, and has the Chamba State to the north, Gurdáspur on the west, the Hoshiárpur District to the south, and the Dera and Kángra Tahsils on the east. The Chakki river flows along its west boundary to its junction with the Beás river, which forms the south boundary of the Tahsil. A high ridge, called the *Háthidhár* (5,000 feet) and other lower ridges shut Núrpur out from Chamba. The country, like the rest of Kángra Proper, is very hilly, particularly towards the north, but becomes less so towards the south. The forests in the Núrpur Tahsil are of three kinds; (1) the woods of *Pinus longifolia*, which mainly lie in the northern part of the Tahsil; (2) the bamboo forests, the principal of which are found at Dhamtal on the Chakki, and at Talára, on the road from Núrpur to Jawáli; and (3) the miscellaneous hardwood forests, which generally occur mixed with the above, and form extensive areas in the southern portion of the Tahsil. Forest Settlement operations, similar to those in Dera, were commenced by Messrs. Roe and Duff in 1872, and resulted in the demarcation of 16 forests with an area of 9,402 acres, which were subsequently declared reserved forests under the Act. The regular forest settlement carried out by Mr. Anderson was not concerned with the villages in which demarcation had been carried out in 1872-74, but in the remainder of the Tahsil 32 forests with an area of 14,488 acres were constituted demarcated protected forests, and the remainder undemarcated protected forests.

Kángra Tahsil.

The Kángra Tahsil is bounded on the north by the main range or Dháola Dhár, on the east by the Pálampur Tahsil, on the south by the Dera Tahsil, and on the west by the Núrpur Tahsil. Below the main range the country is, like the rest of the District, split up by a series of ridges, running parallel to the main range, with fertile valleys between. The forests of the main range descend gradually from the highest lying forests of *Quercus semecarpifolia*, *Abies*

CHAP.II,C. Forests. Kángra Tahsil.

Webbiana, and *Picea Morinda*, through the woods of *Quercus incana* (*ban*), to the jungles of *Pinus longifolia*, and miscellaneous hardwood species, that clothe the lower slopes. The characteristic of the parallel ridges is, that on the northern sides they are covered with forests of *Pinus longifolia*, and on the southern sides with miscellaneous hardwoods. In this Tahsil there are no reserved forests, as Mr. Duff's work was not extended to Kángra. Mr. Anderson's forest settlement resulted in the demarcation of 68 blocks of protected forest, aggregating 71,612 acres, and a very large extent of undemarcated protected forest. Under the operation of Section 29 of the Act, a total of 16,420 acres, from both classes, has been closed to the exercise of all rights.

Pálampur Tahsil.

The Pálampur Tahsil consists of a tract of country originally included in the Kángra and Hamírpur Tahsils. It is bounded on the north by the Dháola Dhár, and by the Chamba State as far as the *talúka* of Bangáhal, where the boundary strikes off to the north of the high range, and takes in the mountainous basin of the source of the Rávi river in Bará Bangáhal, and is conterminous with the southern boundary of Láhul: on the east the boundary is formed by Kúlu and Mandi: on the south by the Beás river, and on the west by the Kángra and Dera Tahsils. The forests are of very much the same class as in the Kángra Tahsil, except that in Bangáhal small areas are found stocked with *Cedrus deodara* (*kelo*), where the *Pinus excelsa* (*kail*) and *Quercus dilatata* also occur in small quantities. The *sál* is found in the small forest of Andreta near Baijnáth. There are no reserved forests in this Tahsil: the forest settlement of 1887 constituted 36 demarcated protected forests with an area of 25,450 acres, and the usual considerable extent of undemarcated protected forest: 5,469 acres from both classes are closed. In addition to the protected forests there is also in this Tahsil a large area of what may be called unclassed forest, which is practically under the same conditions as those undemarcated areas in the Núrpur and Dera villages, from which lands were taken to form the reserved forests. This area came into existence in 1863, when in order to induce villages to part with their proprietary rights in certain waste lands, which were required for sale to tea-planters, Government agreed with the villagers never to close any portion of the remaining waste. At the same time and for the same purpose Government also abandoned its forest rights in certain small areas known as *ban muafis*: these latter are now the only forest lands in the District, not under the management of the Forest Department.

The above descriptions of the forests in each Tahsil are lucidly summarised in Mr. G. S. Hart's Report on the Forests in the Kángra Forest Division (§§ 13 and 14) which runs:—

General distribution of the forests.

"The high-lying demarcated hill forests in the Kángra and Pálampur Ranges form a continuous block from the Chamba boundary on the west to the watershed between the Bán Ganga and Nigel rivers on the east. To the east of this watershed there is a large undemarcated area, then one demarcated forest,

then further extensive undemarcated areas, and, finally, a continuous block formed of two demarcated forests, stretching eastwards to the Mandi border. In the lower-lying country the demarcated forests occasionally form continuous to contiguous blocks of fair size, notably in the Rihlu and Rámgarh *iláqás* of Kángra, in the Changar of Dera and in the southern portion of Hamírpur (extending into the Lohára and Panjal *tappas* of Hoshiárpur, and in the Dasúya Tahsil of that District); but elsewhere they occur scattered over the country and separated from each other by cultivated lands and large areas of undemarcated waste. In individual areas the demarcated forests vary from 12 to 10,295 acres. The total area of the tract over which the forests are scattered is about 2,600 square miles.

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Forests.

General distribution of the forests.

Area.

"The annexed table gives the areas and classes of forest lands in each range. In this table the results of the Forest Settlement operations for the Kángra *jágírs* have been anticipated and the forest lands in these tracts shown as protected forests.

Range.	Reserves.		Demarcated protected.		Undemarcated protected.	Unclassed.	Total.	Grand Total.
	No.	Acres.	No.	Acres.	Acres.	Acres.	Acres.	Acres.
Kángra	...	...	*59½	65,542	57,593	...	123,135	178,815
" Dharmsála Municipality.	...	...	*8½	24,097	31,583	...	55,680	
Dera-Kángra District	53	9,634	1	337	16,026	24,636	50,633	201,288
" Dáda Síba Jágír.	...	...	6	4,767	30,365	...	35,432	
" Goler Jágír ...	..	...	4	2,243	7,066	...	9,309	
" Hoshiárpur District.	12	17,091	...	..	...	88,823	105,914	
Núrpur	16	8,552	31	14,448	99,070	8,608	130,678	130,678
Pálampur Bangáhal ...	...	...	2	714	...	...	...	126,473
" Proper ..	...	...	36	30,243	70,620	24,896	126,473	
Hamírpur	...	...	57	17,033	37,474	...	54,507	158,783
" Kotlehr Jágír	...	...	23	10,733	72,952	...	83,685	
" Nádaun ...	...	...	...	...	20,591	...	20,591	
								Acres 796,037 or 1,244 sq. miles.

* A portion of the Sí Nál forest is included in the Kángra range, while the remainder form part of the municipal forests.

The areas given in the table for the demarcated forests have been taken from the 4-inch to the mile survey sheets or from area statements supplied by the Survey Department. The figures for the undemarcated protected and unclassed forests are estimates supplied by the Civil authorities, are based on the Revenue Settlement measurements, and are probably far from accurate.

"These figures give an exaggerated idea of the extent of the forested area in the District, but it must be understood that a very considerable portion of the area is 'forest' in the legal sense only. With the exception of the reserved forests, the demarcated protected forests and the *muáfi* forests in Pálampur, which last are the actual property of the people, all waste land in the District that is not assessed to revenue is included in the legal definition of the undemarcated protected and unclassed forests, and much of this land is far from being forest in the normal acceptance of the term. Detailed descriptions of all the reserved and demarcated protected forests and notes on the more important undemarcated forests will be found in Appendix I of Mr. Hart's Report on the Kángra Forests."

This description is further illustrated by Map I. Having thus described the forests we may now turn to the history of their conservancy.

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Forests.

FOREST CONSERVANCY.

History of forest conservancy in Kángra.

From Lyall, S. R., § 60.

From ancient times waste or forest lands were universally recognised as the property of the Rájá or of the State. The Sikh *kárdárs*, who looked only to squeezing as much money out of the country as possible in the shortest possible time, took no care of the forests, except where the timber was valuable, and so situated as to be easily exportable to the plains; but the village headmen, who were natives of the hills, maintained the old forest laws to some extent within their respective circuits. The rules which Mr. Barnes put into the administration papers, asserting the exclusive right of Government to sell timber, forbidding the cutting of green wood for fuel,(1) and making an order of the village headman necessary before timber could be felled for building purposes, merely maintained those portions of the old forest laws which had universally survived. When Mr. Bailey succeeded Mr. Barnes as Deputy Commissioner, attention had been generally drawn to the destruction of hill forests which was going on owing to the laxity of the system in force; and Mr. Bailey thereupon took up the subject, and drew up a code of rules in greater detail, which were sanctioned, and with modifications in 1859 and 1862 remained in force until the recent forest settlement. A detailed account of these rules is given in Lyall, § 60.

The problem of how to reconcile the conflicting rights of Government, and of the village communities, was of no small difficulty, as Government while retaining its rights in all trees on waste land had conferred on the communities the ownership of the soil.

From Lyall, S. R., § 200.

Soon after reaching Kángra Mr. Lyall sent up a report on forest questions, in which he recommended that in course of settlement an attempt should be made to get rid of the joint property of the State and village communities in forest lands by an interchange, which would leave a portion of forest the full property of the State, and the rest the full property of the communities. This was tentatively approved by Government, and he was authorized to commence negotiations. After succeeding in some villages he came to a stop in *talúka* Baragiráon. The forests there are extensive, and the communities offered to surrender to the State large blocks if a partial right of pasturage therein was maintained to them, but without such concession they would give little, saying that their herds were their wealth, and that they wanted grass, not timber. Mr. Lyall asked and obtained permission to make such a concession where it appeared necessary. He next tried *talúka* Pálam, and was here met by a new difficulty. These villages had formerly had dealings with officers deputed to secure waste lands for tea-planters; they

(1) An exception to this rule, forbidding the cutting of green wood for fuel, has always been allowed in the cases of weddings and funerals, *shádi-wa-ghami*. In Native States, even at the present day, a man will fell a tree in the forest to furnish wood for the funeral pile without asking any one's leave and no one will call him to account. On occasions of the kind in our territory, the *lambardárs* permit applicants to cut from 15 to 25 loads of wood gratis.

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Forests.
History of forest conservancy in Kángra.

suspected that the land surrendered as forests would ultimately be devoted to that purpose, and demanded a pledge to the contrary. The Commissioner of the Division was entirely opposed to yielding to this new demand, and recommended that these negotiations should be abandoned, the question of right to the soil re-opened, and a part of the forest authoritatively declared to be State property. Thus the proceedings were brought to an untimely end. A few forests in Kángra Proper, and a large number in Kúlu, which had been specially selected for transfer to the Forest Department, were demarcated, but with this exception the results may be said to have been *nil.*

Finally in 1881 it was decided that a regular forest settlement of the whole District should be taken in hand. Mr. A. Anderson was placed in charge and he completed the settlement in 1887.(1) For various reasons sanction was not accorded to his proposals for several years. At length in 1897 the Forest Record of Rights was after various alterations approved and rules were issued under the Forest Act bringing the whole forest area of Kángra, with the exception of the forests situate in the four *jágírs* of Goler, Dáda Síba, Nádaun and Kotlehr under the operation of the Forest Act as either demarcated or undemarcated forests. In 1899-1900 a similar forest settlement was made for the *jágír* forests and rules drafted which are still under consideration.

Forest rights.

The 69 Reserved Forests, only 18,186 acres, are the absolute property of Government and free from all rights of user, except a few cases of minor rights of way and rights to set nets to catch hawks during the cold weather. For the demarcated protected forests there was a special enquiry, and the rights in each forest were recorded and can be found in detail in the original Forest Settlement Report. No such record was made for the undemarcated protected and unclassed forests, the rights in which are governed by the rules notified in 1897 and described below. Moreover no rights were recorded in the so-called *trihais* or closed areas as will appear from a subsequent paragraph.

The following is a summary of the legal results of the Forest Settlement:—

I. The Forest Record of Rights was prepared for the purposes of Section 28 of the Indian Forest Act, VII of 1878, under Punjab Government Notifications Nos. 207 and 208, dated 27th April 1885. This Record was sanctioned by the Punjab Government in 1897.

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(1) For an exhaustive account of the details of the Forest Settlement operations reference must be made to Mr. A. Anderson's (now the Hon'ble Mr. A. Anderson, C.I.E.) Forest Settlement Report of 1887, which contains (i) a history of the Kángra Forests after the revised Revenue Settlement (§§2—4): (ii) an account of the principles on which the present demarcation was made in each Tahsil, (§§5—14): (iii) the reasons which necessitated the protection of the undemarcated waste as well as the demarcated forests, the rights in both being identical with the exception that waste land cannot be broken up for cultivation in the *demarcated* forests (§§15—19): (iv) an account of the rights in the forests of both classes (§§ 20—63): (v) an account of the rights in the *jágír* forests (§§ 64—79): (vi) an account of the Gaddis' rights (§§ 80—91): (vii) of the rights of tea-planters (§§ 92—105); and (viii) of the Dharmsála municipal forests (§§ 106—110).

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II. The provisions of Chapter V of the Act were applied to the demarcated protected forests in accordance with Section 28 of the Act by Punjab Government Notification No. 57, dated 26th January 1897, which contains a statement of the areas demarcated in Kángra Proper.

III. The provisions of Chapter V of the Act were applied to the undemarcated protected forests in accordance with Section 28 of the Act being made applicable to all forests and waste land in Kángra Proper upon which the trees had been declared in the Revenue Settlement Records to belong to Government (except the scheduled lands) by Punjab Government Notification No. 58 of 26th January 1897. The scheduled lands were :—

(*a*). The demarcated protected forests.
(*b*). Land recorded as village site (*ábádi*).
(*c*). Lands included in the *jágírs* of Goler, Síba, Nádaun, and Kotlehr or under the management of their Rájás.
(*d*). The *kharetars* or hay-fields in the 6 villages, Kalet, Saloh, Arla, Bangiar, Dehni, and Raipur, in Pálampur Tahsil.
(*e*). The forest and waste lands (including Reserved Forests) in 67 villages of Tahsils Pálampur, Núrpur and Dera.

[(*d*) and (*e*)] Forming the *unclassed* forests.

IV. Under Section 29 (*a*) of the Act 62 kinds of trees were declared reserved in the forests declared protected under the above Notifications (Nos. 57 and 58) by Punjab Government Notification No. 59 of 26th January 1897.

V. Under Section 29 (*b*) of the Act 321 *trihais* in the three Tahsils marginally noted were closed, for a maximum period of 20 years, by Punjab Government Notification No. 60, dated 26th January 1897.(1)

Tahsíl.	*No. of trihais.*
Kángra	155
Pálampur	106
Hamírpur	60

VI. Under Section 75 (*c*) of the Act rules for the preservation, reproduction and disposal of the trees on the scheduled lands (which, though grown on private lands, had been declared in the Land Revenue Records to belong to Government, subject to the recorded rights of agriculturists) were promulgated by Punjab Government Notification No. 61, dated 26th January 1897. The scheduled lands are, (i) the 6 villages of Pálampur Tahsil referred to in III (*d*) above, and (ii) the 67 villages of Pálampur, Núrpur and Dera Tahsils referred to in III (*e*) above.

VII. Under Section 31 of the Act rules for the areas declared protected forests by Notification No. 57 of 26th January 1897 and for the undemarcated protected forests (Notification No. 58 of that date) were promulgated by Punjab Government Notification No. 416, dated 14th August 1897.

The following is a summary of the most important rights of user recorded in the Record of Rights :—

(1). *Building timber.*—This can only be obtained on the written permission of the Forest Officer and on payment of the fixed *zamíndári* rate for the particular species required. The Forest Officer is guided by the rules, (1) that timber is only to be given once in five years ; (2) that

(1) The list published shows a total of 321 blocks with an area of 24,592 acres, of which 215 equalling 21,825 acres are included in demarcated forests, and 106 equalling 2,767 acres are outside the limits of the demarcated areas : subsequent closures have increased the latter to 117 equalling 3,144 acres.

only one tree is to be given for each rupee of revenue, with a maximum of 25 trees of which not more than 10 shall be *chíl* ; (3) that timber is not given when the applicant has already got a suitable building in a reasonably convenient locality, and of size sufficient for the requirements of a *boná fide* native agriculturist holding the land to which the right appertains; and finally that if the timber applied for is to be used outside the limit of the village in which it is given double the ordinary rates shall be charged.

(2). Timber for funeral and marriage rites, and the making and repair of agricultural implements, including the necessary charcoal, fencing, &c. To regulate this right trees have been divided into two classes, the first class comprising 62 species and the second all other trees, and *lambardárs* have been authorized to give permits for the cutting of second class trees as long as they are not required for building purposes of any kind whatsoever. When however 2nd class trees are not available the Deputy Commissioner may give permission to utilize crooked and unsound trees of the 1st class, and the *lambardárs* may give permits for their removal after they have been marked by a duly authorized Forest official. Nineteen of the 62 1st class species are, however, exempted from the operation of this rule.

It should be noted that the permission of the *lambardár* is not necessary in the case of wood required for burning the dead, sufficient for the purpose may be cut and of any species except of the above-mentioned nineteen, notice of the cutting being given to the *rákhá* or other forest official within ten days.

(3). *Grazing—*

(*a*). The grazing of Gujars.—This is only allowed in the particular areas or *Saonas* in which certain Gujars have a grazing right under the records of right.

(*b*). The grazing of Gaddís.—The record of rights divides the country into grazing runs, and details the particular Gaddís that have the right of grazing in each. The movement of these men, on their way to and from their winter runs in the low-lying country to the high-lying summer pasture lands across the Kángra border, is governed by the rules that they may not halt their flocks for longer than one night at any single halting place in any forest in which they have not a right of grazing, and that halting places shall be at least five miles apart, but that they may halt two nights at one place if there has been heavy rain or if they have given salt to their flocks.

(*c*). The grazing of Khewatdárs and Bartandárs or right-holders.—This grazing is regulated in the demarcated forests by the entries in the record of rights, and in the undemarcated and unclassed forests is governed by the rules that the proprietors of the soil and the proprietors of cultivated land assessed to revenue and their agricultural tenants may graze cattle kept by them for their own domestic and agricultural (not including pastoral) purposes, and sheep and goats. They may not however lease the grazing or give permission to others to graze, except in the case of the owners of the soil in the protected forests in the Núrpur Tahsil and in *mauza* Boh of the Kángra Tahsil, who may lease the grazing to non-right-holders within the areas of which they are owners.

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(4). *Lopping.*—The lopping of 13 species is prohibited for any purpose whatever, but all other trees may be lopped for fodder or for bedding and manure without permission, provided that the trees are not less than 18 inches in girth, that the branches cut do not exceed a finger in thickness, and that the trees are not lopped for more than one-half their height. The right of lopping in accordance with these rules is extended to Gujars and Gaddís within the areas over which they have grazing rights. Gaddís however may only lop for kids.

(5). *New cultivation.*—Is absolutely prohibited in demarcated forests; is permissible in undemarcated protected forests with the permission of the Deputy Commissioner and in unclassed forests without such permission.

(6). *Miscellaneous.*—All fallen timber, stumps, dry fallen wood for fuel, dry standing trees of less than one *háth* in girth, branches of dry standing trees over one *háth* in girth, leaves for tanning purposes, leaves of creepers for domestic purposes, fruits, flowers, medicinal and edible roots may be removed without permission. Nothing obtained in the exercise of a right may be sold or bartered or applied to any but the purpose for which it was acquired, except that fuel at encamping grounds, fruits, flowers, medicinal and edible roots and leaves may be sold.

Gujars and Gaddís have the right to collect dry fallen wood fit only for fuel from the areas over which they have grazing rights.

In a protected forest which has been burnt, no timber or dry standing tree may be removed without a permit. The rights of user are subject to the condition that the right-holders shall be responsible for the pay of the *rákhás* of the forest in which they have rights.

Government has given to the right-holders a half share of all revenue derived from the sale of all trees at *zamíndári* rates, and a quarter share of the price paid by traders and others who have no right to timber: this share is distributable as follows:—

3 annas to the *lambardár.*	2 annas to the *patwári.*
3 ditto *rákhá.*	8 ditto *khewatdárs.*

The grant was made to secure the co-operation and assistance of the village communities in the conservancy of the forests (*vide* Forest Settlement Report, § 61). It is presumably revocable in the event of such co-operation and assistance not being given.

Summary.

It is difficult in the extreme to sum up the position of the forests in Kángra Proper, but the general results of their settlements may be summarised thus:—With certain exceptions, the whole of the land in the District which is not the private property of individuals, is the property of the village community (that is to say, of the proprietory body of either the *tika* or the *mauza*) but the trees on such land are the property of Government. In Núrpur and Dera Tahsils, the *zamíndárs* surrendered their rights in certain forest areas, which were then made reserved forests, in exchange for certain concessions made by Government in adjoining forest areas.

From the point of view of their conservancy the results are thus summed up by Mr. G. S. Hart in Section 24 of the Report on the Kángra Forests:—

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"From the forest point of view the result of the Settlements, with their mass of complicated rules and concessions, can hardly be considered as altogether satisfactory. With the experience now available it seems that, failing the possibility of Sir J. Lyall's scheme of separate Government and village forests which would have done away with the joint ownership of Government and the village communities, the interests of forest conservancy would have been better served by the original scheme of alternate closure of the waste in thirds. There is no intention of animadverting on the work done in the course of the Regular Forest Settlement. The mischief was complete long before that Settlement commenced, and any criticism made must be mainly at the expense of the Forest Officers, who, over 30 years ago, made and supported Settlements which resulted only in acquiring as Government property small areas, many of which were already closed to all rights, at the expense of important concessions entailing the impossibility of adequate forest protection over the remainder, and by far the greater portion, of the tracts affected. The chief defects in the Settlement, which it appears to be possible still to remedy, are the absence of restrictions on the number of cattle, other than sheep and goats, allowed to graze in all classes of forests, except the reserves, and on the sheep and goats also in the unclassed forests; the absence of satisfactory arrangements for closure and for the control of timber to be given to the right-holders for the satisfaction of their rights, other than for building purposes, and, finally, the present possibility of the acquisition of new rights to the unlimited grazing of cattle, other than sheep and goats, in the protected forests, and of all cattle in the unclassed forests, by the purchase of cultivated land in any right-holding village."

Closed areas, or *trihais*.

As explained in § 60 of Mr. Lyall's Settlement Report, *trihais* or closed areas were demarcated in 1859-60 in Kángrá and Hamírpur (including Kotlehr) and in part of Dera. These *trihais* remain in Kángra, Hamírpur and Kotlehr as they were originally formed; in Dera they were either included in the reserves formed in 1875 or were given up, and in this Tahsil, as in Núrpur where *trihais* were never formed, there are now no such closed areas. In Mr. Anderson's demarcation as many *trihais* as possible were included in the larger forests taken up. Some of the *trihais* are very small, and not a few of them are almost bare of trees; but they were retained and considered demarcated forests. They have been closed so long that the people are now put to little or no inconvenience, or at all events do not consider their closure as a hardship. Moreover, in many places they are of real use to the neighbouring villages, as fodder reserves, for the grass is sold year by year, and the people have become dependent on this supply of fodder. In the notification of the demarcated protected forests these closed forests were all included. A special record of rights was not required for them, as no rights exist except the one right to receive the sale-proceeds of all grass sold, and this right is provided for in § 30 of the Records of Rights, where it is laid down that when any areas are closed against grazing, the whole income from the sale of grass will be given to the village communities. This applies to the existing *trihais* and also to all areas which may hereafter be closed.

Bangáhal Forests.

Mr. Anderson's Forest Settlement operations did not extend to Chota and Bará Bangáhal. A separate enquiry has since been

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made and its results published in Punjab Govt. Notn. Nos. 54 to 59, dated 6th Feby. 1904. Two blocks, with an area of 714 acres, have been declared to be demarcated protected forests, while the remainder of the waste is undemarcated protected as in the main Settlement. The demarcated forests have been closed to the grazing of sheep and goats for 20 years, and a set of rules issued to govern the management of both classes of forests. These rules do not materially differ from those previously published in Notn. No. 416 of 14th August 1897.

Certain forests of an exceptional character. Lyall, S. R., § 61.

There are four forests in the Jaswán country, that is, in *talukás* Kaloha, Gárli, and Gangot of the Dera Tahsil in which the soil as well as the trees belong to Government; they are named Sántola Naun, Saddáwan and Bakarrar; the two first contain *chíl* pine and young *sál;* the two last bamboo, *dhon, kaimal,* &c. These were demarcated as Government *rakhs* by Mr. Christian, Settlement Officer of Hoshiárpur, but immediately afterwards the tract was transferred to the Kángra District, and the settlement completed by Mr. Barnes. The demarcation was not undone, and the land was described in the records as Government property, but this was qualified by the recognition of certain rights of common belonging by custom to the men of the surrounding hamlets. There are one or two other demarcated forests of this kind in *talúka* Mahal Mori, which are of small extent, and contain only poor bush and jungle.

The *jágírs.* Lyall, S. R. § 61.

The Goler Rája holds four forests, which he keeps as shooting preserves; no grazing is allowed in them except with his permission. It has now been decided that these forests including the soil belong to Government only, and that, while the Rája may continue to exercise his old privilege of game preserving, he has no other rights. The same may be said of the forest in the Nádaun Rája's *jágír.* There is one forest in the Katoch Rájá's *jágír* known as the Nág Ban, which belongs entirely to the Rája. There are six demarcated forests in the Síba *jágír*; the Rája has the management, and pays a share of the proceeds to Government. A very similar arrangement has been made with regard to the forests in the *mauzas* of *taluka* Kotlehr, which, during revision of settlement, were assigned in *jágír* to the Kotlehr Rája in exchange for villages formerly held in Hoshiárpur.

The Settlement enquiry included the Goler, Dádá-Síba, Nádaun and Kotlehr *jágír.* In the two former the four and six blocks demarcated many years previously were retained. In Nádaun no demarcation was possible and in Kotlehr 23 blocks were marked out on the ground, and it was proposed to apply Chapter IV of the Act to all the waste, demarcated and undemarcated, as in the rest of the District. But these proposals were not sanctioned, for at that time the question of the title of Government to the trees in the *jágír* forests was under discussion. This question was settled in favour of the State in Punjab Government letter No. 443 of the 7th Sept. 1896, but final orders on the Settlement proposals were not passed as it was held that further enquiry into the rights as between the Rájás and *zamíndárs* was necessary. It is understood that this enquiry is approaching completion and that the forests will

shortly be brought under Chapter IV of the Act, and special rules issued for their management. The actual management of the forests is in the hands of the *jágirdár* Rájás, and the conditions between Government and the Rájás will be found printed in the record of rights, and so need not be referred to in detail It will be sufficient to note that the Rájás are bound by the general directions issued by the Forest Department, and that the sales to traders are limited, in the case of trees, to stems previously marked, in the case of bamboos to numbers fixed, and in both cases to rates approved of by the Forest Officer. The shares of Forest revenue taken by Government are, in Kotlehr, one quarter of the total revenue from demarcated and undemarcated areas without deducting the cost of administration; in Dádá-Síba, one-half of the revenue from the demarcated areas only, after deducting the cost of administration; in Goler and Nádaun, one-half the total revenue without deducting the cost of administration, excepting the revenue from the sales of grass from *trihais* and from the Gaddi grazing fees, which are retained by these two Rájás.

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Mines and Minerals.

The *jágírs.*

The legal position in these *jágírs* is still further complicated by the conditions of the Land Revenue Settlements. Mr. Barnes' original Settlement included only the *khálsa tikás* and made no reference to the ownership of trees as at that time all pine trees were held to belong to Government, even if growing in cultivated lands; moreover, no measurements were made, only the names and estimates of the areas of the various plots being given. Sir J. Lyall's Revised Settlement did not touch the *jágírs,* and so it was not until the present that Mr. Barnes' original Settlement of the *khálsa tikás* was revised, or that any Settlement at all took place in the *jágir tikás.* As the ownership of the trees growing in the waste or forest land has now been declared to be vested in Government, and as all the most valuable forests in Kotlehr, Dádá-Síba and Goler have been demarcated, this question of Settlements will not have much effect on forest management in these three *jágírs.* But in Nádaun the case is different. Before any system of forest management can be attempted, it is necessary, obviously, to know the areas on which the trees belong to Government. The answer to this question cannot be given until the Forest Settlement is published, for there is no demarcation, much of what appears to be forest land has been assessed to a small revenue in the present Settlement, and as there was no Revised Settlement, the solution applicable to the rest of the Kángra District, namely, that if the land was assessed to revenue in the Revised Settlement the trees belong to the owner of the land, and, if not so assessed, to Government, cannot be applied.

Section D.—Mines and Minerals.

Mineral products.

Valuable metal ores are known to exist in the Kángra hills,(1) but the scantiness of the ore, and, where this does not exist, difficulties arising from the want of means of carriage, and scarcity of fuel in sufficient quantities in the immediate neighbourhood of the works, have formed hitherto an effectual bar to the prospect of working the mines with profit on a large scale. Iron is the metal most widely found but ores of antimony, lead and copper are also

(1) As to metals of Kúlu, Láhul and Spiti, see Vol. II, Part II (p. 10), Part III, p. 7) and Part IV (p. 75).

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present. Gold too is found in small quantities mixed with the sand of the Beás. Coal, or rather lignite, is also found but in insignificant quantities.

Iron.

The river Ul in the valley of which the ore is found rises in Bará Bangáhal, and flows in a south-easterly direction, parallel to the main ridge of the mountains and falls into the Beás above Mandi. It is separated from the rest of the Kángra District by a lofty spur which runs down from the main ridge of the mountains. Over Rs. 2,400 were spent by the District Board in 1882 on importing some machinery and on making a road over this spur, but the road was never completed, and the machinery was eventually sold for a song. For several years past the outturn of the mines has been practically *nil*. From inquiries which have been recently made it seems pretty certain that it would not pay to work the mines. Not only are there the difficulties of obtaining fuel in sufficient quantities and of transport, but the great improvement of communications in the Punjab generally has made the import of iron into the District much easier than it was in former days and the local price of iron has decreased considerably. Attempts to work these mines by means of machinery procured at some cost have been unsuccessful so far owing to these unfavourable reasons combined; and the disappearance from the neighbourhood of the low caste *loháṛs* has still further lessened the chances of the mines being worked at a profit.[1]

Building stone and slates.

Sandstone of various degrees of hardness, and suited for building purposes, is found throughout the District. In the metamorphic strata of the upper Kángra range limestone is found in great abundance, and a rock that represents or is associated with the salt rock of the neighbouring State of Mandi can be traced over the border from that State into Kángra. In the schistose strata of the same range the well-known slates of Dharmsála and Narwána are found. These are more siliceous and harder than Welsh slates, but are all that could be desired in point of feasibility. Being almost crystalline in structure, they are too coarse for many purposes to which slates are usually applied; but in point of durability they are superior to Welsh slates. European capital has been applied to working slates at Kaniára, and the Kángra Valley Slate Company now carries on extensive operations under the management of Mr. Seale, and provides employment for a large number of labourers and pack animals. There are three other quarries being worked, one by Mr. W. Ballard, and the rest under native management, but their operations are as yet very restricted. The number of slates sold in 1902 were from the Kaniára quarry 914,370, from the Dharmsála 40,193, from the Narwána 63,226, from the Kareri 800, and the receipts were, respectively, Rs. 61,884, Rs. 1,600, Rs. 2,040, and Rs. 40. These receipts show a very considerable increase on those

(1) A full account of the iron mines and the attempts made to exploit them will be found in the first edition of the *Kángra Gazetteer*, pages 19—21. Reference may also be made to Mr. Macardieu's Rep. on the Ferruginous Resources of the District, of Dharmsála, (Selections from the Public Corr. of the Pb. Admn. No. VII, Vol. II, 1854). See also Punjab Products, pp. 4—5.

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for 1883 which were for the same quarries, respectively, Rs. 12,178, Rs. 1,350, Rs. 1,000, and Rs. 40. These slates are largely used for roofing in the District, and large quantities are exported to Hoshiárpur, Jullundur and Gurdáspur Districts; the industry is greatly hampered by the excessive cost of pack carriage.

Mineral springs at Jawálamukhi.

In the neighbourhood of Jawálamukhi, a town situated twenty-two miles to the south of Kángra, there occur, at intervals extending over some thirty miles, six mineral springs issuing from the southern base of the range of hills known by the name of Jawálamukhi. They contain a considerable quantity of chloride of sodium (common salt) and iodine in the form of iodide of potassium. A good account of the springs, given in *Punjab Products*, is here extracted :—

"In proceeding by order of their respective positions, and taking for starting point the limits of the Jawálamukhi Valley, naturally formed by an elbow of the Beás near Nádaun, the salt iodurretted springs are placed in the following order : 1st, Kupera ; 2nd, Jawála (two springs) ; 3rd, Jawálamukhi ; 4th, Nágia ; and 5th, Kanga Bassa. The first three are situated at equal distances of about four miles one from the other, the fourth at about three miles from the third, and the fifth at about twenty miles from the fourth. In general, the greatest uniformity exists in this range of hill. The argillaceous marls alternate towards the superior part with a rough and friable micaceous sandstone ; and at the inferior part, with a sandstone also micaceous, harder, smaller grained, and of a bluish colour, held together by a calcareous cement. After this comes the same sandstone, in which are embedded a few stones of variegated grit and micaceous sandstone, and next to it a scanty calcareous formation in the state of travertin; at last, on nearing Kángra, and leaving the springs, there are some conglomerates, composed of granite, of mica schists, of quartz, and of variegated sandstone, also bound together by a calcareous cement, alternating at first with the grit, and afterwards forming whole beds by themselves. The natives of the place affirm that the saline matter in the springs became more abundant during the rains, and that it yielded them a large quantity of salt. The saline springs contain, in 100 parts, the following quantities of fixed matter:—

KUPERA ...	2·20
JAWÁLA ...	2·63
JAWÁLA, 2ND SPRING ...	2·40
JAWÁLAMUKHI ...	2·28
NÁGIA ...	2·22
KANGA BASSA ...	2·32

"The temperature of the first spring taken on the 10th December 1854, at 7 o'clock A.M., was 67° Fahr., the air 51·30, difference 15·70. This spring issues from a hole made by the natives in the hard grit. It does not appear very abundant, because its issue is evidently impeded by the surrounding rocks, which prevent one from ascertaining the real volume of its water in a given time. All the water from the five springs after having undergone slight concentration by being exposed only for a few hours to the open air, is purchased by *banias* at one anna per seer, or exchanged for the same value in flour, &c. The livelihood of the natives living

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Mineral springs at Jawálamukhi.

in the vicinity of these springs is chiefly earned by this trade. They are convinced, and tell those who question them, that the water contains an efficacious principle which promotes the cure of goitre. The following table shows the produce yielded by the saline ioduretted springs.

"An excavation is shown in the neighbourhood of the Lunáni spring, said to have been made by Rája Sansár Chand in a fruitless attempt to reach the beds of salt in which the sources of these springs were supposed to lie":—

ANALYSIS OF WATER FROM THE SALINE SPRINGS.

Name of spring.	Parts of water.	Salt.	Iodine.	Equivalent in ioduret of potassium.
Kupera	1·000	22	0·0799	0·1052
	45·454	1·000	3·6318	4·7818
Jawála	1·000	26·30	0·09324	0·12273
	38·000	1·000	3·5452	4·6665
Jawála, 2nd Spring	1·000	24	0·0799	0·1052
	41·666	1·000	3·4958	4·3833
Jawálamukhi	1·000	22·80	0·0799	0·1052
	43·860	1·000	3·5040	4·6140
Nágia	1·000	22·20	0·9324	0·12273
	45·045	1·000	4·200	5·5282
Kanga Bassa	1·000	23·0	0·09324	0·12273
	43·478	1·000	4·0539	5·3360

Hot spring of village Salol.

The following account of a hot spring at Salol in the Kángra Tahsil was prepared by Surgeon-Captain A. Coleman, Civil Surgeon of the District in 1893:—

"This hot spring is situated about a mile from the village of Salol in *taluka* Rámgarh, Tahsil Kángra. The character of the country here is hilly, the hills often precipitous, but of no great altitude. Their formation is a siliceous stratified sandstone; some places slaty, hard and dense. The strata are very much broken up, and their angles of inclination are very various, giving rise to the character of the country. The Gaj River here enters the hills (known as the Rámgarh hills), and on its right bank the hot spring rises. There is a flat strip of ground bordering the right bank, from which the hill rises steeply. The hot spring issues at a height of about five feet from this flat surface from the side of the hill. At some previous period, the hillside at this spot has been faced with stone masonry, and a burnt earthenware pipe inserted, through which the water of the spring flows. A covered stone porch protects the spot, and a stone tank receives the falling water, which flows in a stream of about an inch-and-a-half in diameter, but with no force or jet. A Gosáin has built a masonry residence immediately above the porch, and officiates as priest to the local divinity of the spot.

CHAP. II, E.

Arts and Manufactures.

Hot spring of village Salol.

"The time of inspection of the spring was on the 11th December 1893, between noon and one o'clock P.M., when the following temperatures were recorded:—

Temperature	of air	68° F.
Do.	of ordinary running water	58° F.
Do.	of hot spring	105° F.

"This water possessed nothing peculiar either in smell or taste, its temperature alone being the only remarkable fact. It is probable that there would be a larger outflow, were the spring free at its orifice, but as stated above, it has been built up with stone.

"The chief idea connected with the spring appears to be a religious one, and any advantage to be derived from it is supposed to be supernatural, and not due to the physical or chemical character of the water. Hence the presence of the Gosáin.

"The chemical analysis account is as follows:—

Physical qualities.	Re-action.	Free-carbonic acid.	Chlorides.	Sulphates.	Nitrates.	Sulphuretted hydrogen.	Nitrat e	Lime.	Magnesia.	Iron.	Ammonia.	REMARKS.
Hardly any sediment visible to naked eye; transparent; no smell; taste palatable; sparkling.	Neutral.	Traces.	Traces.	Traces.	Absent.	Absent.	Absent.	Slight.	Traces.	*Nil.*	Faint traces.	Water of good quality and fit for drinking purposes."

There is another hot spring at Lansál in the Pálampur Tahsil, 12 miles from Pálampur, called Tatwáni (a contraction of "tatta páni"), a fair is held here on the Nirjala Ikádshi, which is numerously attended. A bath in the spring is said to be good for rheumatism.

The thermal springs of the Kúlu Sub-Division are described in Vol. II, Part II.

Section E.—Arts and Manufactures.

Arts and Manufactures.

There are no factories in the District except for the manufactures of tea; these are all worked with native labour, generally with a European at the head of each factory; in the larger factories steam-power is being superseded by water-power. An account of the tea industry is given elsewhere. Among the class of artizans the *sonárs* or goldsmiths of Kángra are skilful workmen, and possess the art of enamelling colours on gold and silver. The silversmiths of Sujánpur also have a local reputation. The carpenters are generally well acquainted with their trade, but are not equal to the carpenters of Hoshiárpur and Jullundur. The stone-cutters (*bátaihra*) deserve particular mention. The hills abound in a fine sand stone which is eminently adapted for building purposes; the forts, palaces, and temples which are thickly strewed over the country are composed

CHAP. II, E. Arts and Manufactures.

of this stone; and thus the *bátaihras* (from *bat* stone) are to be found in every town of note throughout the hills. They are without exception the most idle and dissipated set of people in the District; they live from hand to mouth, spending in drink almost the whole of their wages, and seldom going out to work unless driven by actual distress.

Woollen industries.

The amount of cotton grown in the District is small, and a considerable amount of cotton cloth is imported from Hoshiárpur and Amritsar. The Gaddís wear woollen coats and blankets of home manufacture. Núrpur was formerly the seat of a considerable manufacture of Kashmíri shawls and *pashmína*, but the industry has now practically ceased. *Lohís* are still made on a small scale at Núrpur, and also at Indáura and Sujánpur.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, furnished the following note on some of the special industries of the District for the Gazetteer of 1883-84 :—

"The art manufactures of Kángra are few. Núrpur has for years been declining in importance as a seat of *pashmína* manufacture, which indeed would appear to be waning throughout the province. At Kángra, silver ornaments, such as finger and toerings, necklaces and ornaments for the brow, head and ears, connected by chains, are decorated with dark blue and green enamel. The patterns sometimes include figures drawn with the Polynesian rudeness which seems to characterise all hill work, but the distribution of parts is very good, and there is a distinct and not unpleasing character in the work. It is not unlikely that at some former period Kángra produced better work than any now seen there. *Kángra ki qalm* is a phrase occasionally heard among native draughtsmen, who profess to be able to distinguish the *qalm*,—meaning touch or style in this case—of a sort of school of illumination and picture-painting that is supposed to have flourished at Kángra. The enamelled silver is now the only product that shows artistic skill. Tinsel-printed cloths are a speciality of the place, and they are certainly more neatly done here than at Delhi. Silver on Turkey red is the favourite form. In Kúlu, Láhul and Spiti good warm blankets are necessities of life, and they are well made, but not for exportation. Many of the ornaments worn in these regions are interesting from their strangeness, more than for any art qualities. Large lumps of rough amber and blue and white beads of large size are strung together for necklaces. The turquoise is the favourite stone, and sometimes large ornaments, square in form, set with this gem in a pattern of chased or filigree silver, are met with. In one case each turquoise was carved into the semblance of a flower with silver foliage. The *perak* is an ornament which is *de rigeur* with the Tibetan women. It is a sort of queue of red cloth fastened into the back hair, and covered with turquoises sewn on its surface. It has been said that the eligibility of a marriageable girl was determined by the number and size of the turquoises on her *perak*. In addition to this queue, woollen or silk is also intertwined with the hair in a long tail. Such brass work as is wrought appears to be rude and elementary. Neatly-made tobacco pipes in iron are not uncommon, but they have a decidedly Tibetan or Chinese air. If they are made in these valleys at all, they are probably copied from Chinese pipes."

Sericulture.

The history of the attempt to introduce the culture of silk into the District is given in the Monograph on the Silk Industry of the

Punjab prepared by Mr. W. M. Hailey, C. S., in 1899. Exhibitions were held yearly from 1878 to 1886; and on the death in 1879 of Mr. F. Halsey (who had been one of the chief movers in starting the industry in its first years) his plant and interest were taken over by the firm of Lister & Co., who announced their intention of attempting silk culture on a large scale in the District. Disease however appeared among the worms due to overcrowding and want of care; Messrs. Lister, after heavy losses, had to retire from the field, and the industry is now extinct in Kángra.

There is a certain amount of glass made, the Kángra *kanch* which, like that of Hoshiárpur, is used for bottles, &c., besides *churís* are made from a mixture of lac, charcoal and *sajji*. Soap is manufactured, both for local use and for exportation, in the towns of Hamírpur, Dera and Nádaun.

Section F.—Commerce and Trade.

Course and nature of trade.

The staple articles of external trade are tea, rice, sugar, potatoes, slates, wool, *ghí* and spices. The trade in tea is specially treated above. With regard to rice, see pages 127 and 128 above. It is largely exported to Jullundur, Amritsar, Lahore, Siálkot, Multán, Ráwalpindi, and other towns. The usual mode of conveyance is by camels, mules, or bullocks, which have brought up loads from the plains. No other grain is exported. Sugar (see p. 128 above) is exported in small *quantities* from the Kángra and Nádauṅ Tahsils to Mandi. Potatoes (see page 129 above) are exported in large quantities to Jullundur and other stations but the greater portion of the crop is retained for home consumption. Spices of many kinds are produced, and are exported to the plains. Opium is produced exclusively in Kúlu, but passes for the most part through the hands of merchants, resident in Kángra Proper.

From the wilder parts *pattu* blankets, wool and *ghi* are largely exported, the trade passing for the most part through the towns of Pálampur, Núrpur, Kángra, and Jawálamukhi. Honey and bees-wax are also exported in large quantities to the plains. Broadly speaking however the export trade of the District is insignificant.

The return trade with the plains centres for the most part in Jullundur, Amritsar, Pathánkot, and Hoshiárpur. Hence are imported grain, cotton, Khewra salt, tobacco, kerosine oil and European piece-goods. Coarse black salt comes from Mandi; *charas* and *pashm* wool (through Sultánpur in Kúlu) from Ladákh and Yárkand. Borax is imported, both for local use and for re-exportation, from Ladákh and Yárkand.

A rough estimate of the total production, exports, and imports of food grains was framed for the Famine Report of 1879; and it was stated (page 151, Famine Report) that while a lakh of maunds of rice was exported, nine lakhs of wheat, maize, gram, and other

CHAP. II, G. Means of Communication. Course and nature of trade.

pulses were imported annually, the trade in both directions being with Ludhiána, Hoshiárpur, Jullundur, Gurdáspur and Amritsar.

The principal centres of internal trade are Kángra, Pálampur, Sujánpur Tíra, Jawálamukhi, Núrpur, Gangthá, Dharmsála, Harípur, and Bhawárna. At all these places are permanent markets, in which the normal trade of the District is transacted. Much business is also done at the annual fairs at Kángra and Jawálamukhi. In addition to these fairs, which are purely religious in origin, a commercial fair once of some importance was established at Pálampur by the Commissioner, Sir Douglas Forsyth in 1868 with a view to fostering the trade with Central Asia. The first year (1868) there were 19 Yárkandís present, bringing with them silk, *charas*, *pashm*, carpets, and ponies for sale. The fair was held annually till 1879 when it had dwindled to a merely local gathering and was then abolished.

Foreign trade.

Kángra is one of the Districts in which foreign trade is registered. A clerk is stationed at Sultánpur in Kúlu for the registration of foreign trade with Ladákh and Yárkand *viâ* Láhul. The most important imports are ponies, borax, *charas*, raw silk and wool; the import of rough sapphires from the Zanskár mine, which was of considerable importance for a few years, has been entirely stopped by obstacles imposed by the Kashmír State. The chief exports are cotton piece-goods, indigo, skins, opium, metals, manufactured silk, sugar, and tea, and occasionally *koráns*. The only important trade route is over the Rohtang and Barálácha passes; but a small trade in salt and borax is carried on by the Spiti people with Chhumurthi and the neighbouring tracts of Tibet over the Parang-La and other passes, and a small portion of the imported goods finds its way down to Kúlu.

Section G.—Means of Communication.

Roads.

The Beás is the chief river of the District (see Chapter I, A.)

The following description of the passes over the three great mountain chains of the Kángra District is taken from Mr. Lyall's Settlement Report. Further information on the Kúlu routes will be found in Part II (Chapter IV, Section D):—

The only metalled road in the District is the Kángra Valley cart road from Pathánkot to Pálampur, of which a branch takes off at Nerti, near Shahpur, and runs to Dharmsála. There is a daily Tonga service in both directions connecting Dharmsála and Pálampur with the Railway terminus at Pathánkot. From Pálampur the road runs on (unmetalled) to Mandi and Kúlu.

There is a good unmetalled cart road from Hoshiárpur through Dera and Kángra to Dharmsála, distance 80 miles. The road from

CHAP.II,G. Means of Communication. Roads.

Hoshiárpur to Mandi passes for a distance of 40 miles through the south-east portion of the Hamírpur Tahsil.(1) The following are the more important routes in the District :—

ROUTE I.—PATHANKOT TO PALAMPUR AND DHARMSALA.

	Stages.		*Miles.*	
	I.	Núrpur	17	
	II.	Kotla	12	
	III.	Sháhpur	11	
	IV.	Mator	10	
or	IV.	Lower Dharmsála...	11	
		Upper Dharmsála	$5\frac{1}{2}$	
	V.	Malán	10	
	VI.	Pálampur	11	
		(2 miles by riding road).		

ROUTE II.—PALAMPUR TO MANDI AND KULU.

	I.	Baijnáth	11	
	II.	*Dhelu*	13	
	III.	*Urla*	$13\frac{3}{4}$	
	IV.	*Drang*	$12\frac{1}{4}$	
	V.	*Mandi*	11	
or	V.	*Kataula*	$14\frac{1}{2}$	
	VI.	*Kándi*	8	(Top of the Dulchi Pass).
	VII.	Bajaura (in Kúlu)	9	
or	III.	*Jhatingri*	13	
	VI.	*Sil Badwána*	13	
	V.	Karaun	11	(At 6th m. cross the Babbu Pass).
	VI.	Sultánpur (Kúlu)	8	

ROUTE III.—DHARMSALA TO PALAMPUR.

I.	Dádh	12
II.	Pálampur	9

ROUTE IV.—DHARMSALA TO HOSHIARPUR.

I.	Kángra	11	
II.	Ránitál	12	
III.	Dera	13	
IV.	Bharwáin	11	(Cross the Beás)
	(In Hoshiárpur District.)		

(NOTE.—The Stages printed in italics are in Mandi territory).

There are Dâk Bungalows at all the stages, mentioned above, except Mator, Malán, Dádh, and Ránitál. There are however District Rest-houses at Dádh and Ránitál, and there is a P. W. D. Rest-house within easy reach of Mator. At every stage supplies can be obtained, provided due notice is given.

(1) The Hamírpur route is largely used by traders going from Hoshiárpur to Yárkand. As the road is frequently steep, in places little better than a track, while the Mandi Bungalows are in bad repair and hardly furnished at all; this route is avoided by European travellers. The stages from Dera Gopipur to Mandi are :—Jawálamukhi 10 m.; Nádaun 9 m.; Hamírpur 15 m.; Garh 8 m.; Bhamla 14 m.; Galma 12 m.; Mandi 12 m.

CHAP. II. G. — Means of Communication.

The best route to Simla lies through Mandi (see route II), Suket, and either Biláspur or Seuni. There is also a route *viâ* Hamírpur and at least two from Kúlu. (See Part II.)

I.—PASSES OF THE OUTER HIMALAYA, OR DHAOLA DHAR.

1.—*Between Kángra Proper and Chamba, in order from the North-West.*

Passes in the Dháola Dhár.

Between Boh and Lánodh the outer Himálaya or Dháola Dhár divides Kángra Proper from Chamba, and is crossed by the following recognized passes :—

Name of Pass.	REMARKS.
Bowár	Between Boh, in Kángra, and Basú, in Chamba, low and easy.
Bálen	Between Dárení and Peur, easy.
Gájeo *alias* Bag kí joth, or Bhím Sutárí.	Between Kareri and Koti; one place in the road somewhat difficult and dangerous.
Indrár	Between Dharmsála and Chinotá. Early in the year the frozen snow near the top is rather steep, otherwise easy.
Kúndlí kí joth	Between Kaniára and Chinotá. This pass is said to have been one of the easiest, and much used in old times by foraging bands from either side of the pass; hence the Rájás of Chamba, some generations ago, made it penal to use it, and the Gaddís still understand that its use is prohibited.
Torál	Between Narwána and Chinotá. A high pass not practicable till towards the autumn; only used by a few shepherds.
Tálang...	From the head of the Bánganga river, between Narwána or Jíya and Traitá. Very high, but not difficult.
Singhár	From Kandí to Dewál. Rather high and difficult.
Satnálo	From Bandlá to Bárá Bánso. Rather high and difficult.
Wárú...	From sources of the Awá, in Bandlá, to Bárá Bánso. Easy.
Súreh	From Lánodh to Bárá Bánso; low and easy.

Of the eleven passes, one, the Bowár, can be crossed by unladen mules or hill cattle; the others are only practicable for men, sheep and goats. All, except the Torál pass, which is used only by shepherds, are crossed in the spring or autumn by the Gaddí families, who make a practice of spending the winter in the Kángra Valley. The highest, the Tálang, must have an elevation not far short of 16,000 feet and the lowest of little less than 13,000 feet.

2.—*Between Bará and Chhotá Bangáhal.*

From Lánodh to the point on the border of Kúlu where it makes a sudden bend southwards, the outer Himálaya divides Bará Bangáhal from Chhotá Bangáhal, and is crossed by the following passes :—

Name of Pass.	REMARKS.
Thamsár	Very high, but incline on both sides gradual, cattle cross in the early summer when the snow is still deep.
Gaurí *alias* Makorí ...	High but easy.
Makori	Do.

CHAP. II, G.

Means of Communication.

Passes in the Dháola Dhár.

All these three passes must exceed 15,000 feet. They are used by the Kanets of Bangáhal and by the shepherds who graze their flocks in Bangáhal in the summer. They are closed for six or seven months in the year by the snow.

3.—*Between Chhotá Bangáhal and Kúlu.*

Between Chhotá Bangáhal and Kúlu the Outer Himálaya is crossed by two passes:—

Name of Pass.	REMARKS.
Gorá lotnú	From Bizling in Kotlí Sowár, to Kakrí, in Kothí Horang. Rarely used except by shepherds, and very difficult until the snow is well melted; about 15,000 feet.
Sárí	From Milán, in Kothí Sowár, to Sumálang, in Kothí Mángarh. Open from early in May. An easy pass, about 14,000 feet.

In former days, when Bangáhal formed part of the Kúlu principality, communication between Kúlu and Kángra was mostly carried on by the Sárí Pass; the constant feuds between Mandí and Kúlu obstructed the lower roads.

4.—*Between Mandí and Kúlu.*

Between Mandí and Kúlu the outer Himalaya is a comparatively low range, wooded up to its summit, and passable at all points except where it runs into bare rock and precipice. The only passes which deserve to be mentioned are the Babbú and the Bajaurá or Dulchí Passes, which have an elevation of 9,480 feet and 6,740 feet respectively. The old high road from Kángra to Kúlu crosses the latter, and new camel road from Mandí now crosses the Dulchí Pass and is open all the year round.

II.—PASS ON THE BARA BANGAHAL RIDGE.

The Bará Bangáhal ridge, which divides Kúlu from Bará Bangáhal, can be crossed late in the year, near the head of Phijrám river, above Kothí Kakri in Kothí Horang. It is a high pass over 17,000 feet but not especially difficult. Until Mr. Lyall had occasion to use it, to avoid a great detour in marching from Bará Bangáhal to Kúlu, it is said to have been unexplored, except by a certain Gaddí shepherd. *Káli Hín*, or black ice, a name taken from a sheep-run on the Bangáhal side, is the name for the pass which suggested itself to the people who accompanied Mr. Lyall.

CHAP. II, H.
Famine.
Passes in the Dháola Dhár.

III.—PASSES IN THE MID-HIMALAYA.

Between Láhul and Bará Bangáhal.

Name of Pass.	REMARKS.
Asá or Asákh, called in the maps the Bará Bangáhal Pass.	Between Kothí Ghúsá in Láhul and Bará Bangáhal. A difficult pass, seldom used; probably about 17,000 feet. Very steep; frozen snow on the Láhul side.
Nílgáhar	Between the ravine of that name which divides Kothís Ghondlá and Ghantál in Láhul and Bará Bangábal. Has hardly ever been used, but is said not to be more difficult than the Asá.

Post-offices. *Table* 31 *of Part B.*

The Post-offices of the District are under the Superintendent of Post-offices, Jullundur Division. There is a head Post-office at Dharmsála. A list of the branch and Sub-Post-offices will be found in Part B.

Telegraphs.

An imperial telegraph line connects Dharmsála with Pathánkot and with Pálampur and Mandi. Telegraph Offices have also been opened at Núrpur, Kángra, Baijnáth and Gopálpur in Kángra Proper and at Sultánpur, Nagar, and Bajaura in Kúlu.

Section H.—Famine.

Famine is unknown in this District.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration and Administrative Divisions.

CHAP. III. A.

General Administrative Divisions.

Government officials

Table 33 *of Part B.*

The Kángra District is under the control of the Commissioner of the Jullundur Division, who takes his work up to Dharmsála during part of the hot weather. The District is in charge of a Deputy Commissioner, and there is an Assistant Commissioner in charge of the Kulu Sub-division. There are seven tahsils, Kángra, Núrpur, Dera Gopipur, Hamírpur, Pálampur, Kulu and Saráj: each of the first six is in charge of a Tahsildar who is assisted by a Naib-Tahsildar; the Saráj Tahsil is in charge of a Naib-Tahsildar with head-quarters at Banjár. The Kulu Sub-division consists of the Kulu and Saráj Tahsils. The tracts of Láhul and Spiti are nominally included in the Kulu Tahsil, but are really administered by the Thákur of Láhul and Nono of Spiti under the direct control of the Assistant Commissioner of Kulu.

Village officers.

Lyall, § 15.

Mr. Lyall thus described the old village functionaries of the District:—

"The system which seems to have been originally adopted by the Rájás was the division of the country into large villages or circuits, each of which had a numerous staff of officials appointed by the Rája and paid direct from his granary or treasury. There was a revenue agent or manager, called by various names, such as *kárdár, hákim, amín* or *pálsara;* an accountant called *káit* or *likhniára*, a *kotiála* or keeper of the granary, constables, messengers, forest watchers, &c. This kind of system still prevails in Chamba and some other neighbouring Hill States. In Mahal Mori there were *mehrs* of *tappas* who seem to have been military commandants of the local militia. In Kotlehr and Jaswán, besides the officers of the *tappa*, each hamlet had its own headman, who was called the *mukaddam*. But there was no uniform system, at any rate, within times recent enough to be remembered, and no general name by which all headmen of villages were known.[1] Mr. Barnes introduced uniformity, and appointed *lambardárs* and *patwárís*. These *lambardárs* still regard themselves, and are regarded in their villages, rather as officers of Government than as representatives of the other proprietors. The *patwárís* appointed, unlike those of the plains, were generally landholders and leading men of the country put in their charge. *Kánúngos* were only appointed by the emperors in those *talukas* which they seized at one time or another as imperial demesnes; though some of the Rájás seem to

(1) One man was often headman of two or three neighbouring circuits, so also it was not unusual for a man to have no land or place of residence in the circuit of which he was headman.

CHAP. III, A. — General Administration and Administrative Divisions.

have employed similar agencies in other parts of the country, under the name of *wazírs* or *káits* of *talukas*."

The *chaudhrís.*

The *chaudhrís* are agricultural officers instituted by the Mughals. They are found only in those districts which were reserved as imperial demesnes. Their jurisdiction seldom comprised more than eight or ten villages, and in every *taluka* there were several *chaudhrís*. Their duties were chiefly fiscal. They were expected to encourage cultivation, replace absconding cultivators, and provide generally for the security of the revenue. They were also entrusted with police powers, and were responsible for the prevention and detection of crime. Their emoluments were usually 2 per cent. on the gross produce, and sometimes the Government conferred a small *jágír*. Besides this, most or all of them held small *ináms* or rent-free grants which were summarily resumed in the early years of English administration. Mr. Barnes left a memorandum advising the revival of these *ináms*, and in 1857, on Colonel Lake's report, it was done, but no particular duties or defined jurisdictions were assigned to the recipients. Mr. Lyall appointed such of the *chaudhrís* as were men of note and influence to fill offices in his system of *kotwáls*, and as *káits*. It was decided in the Settlement of 1897 that the *inámdárs* should not come under the same Land Revenue Rules as *zaildárs*, but that the grants should be considered as hereditary in the family if there is any member of it fit to render assistance to the District authorities.

The *chaudhrís* of Indaura. Barnes, § 115.

At the Regular Settlement these *chaudhrís* had almost entirely lost their prestige and influence "but," wrote Mr. Barnes, "the *chaudhrís* of *taluka* Indaura, *pargana* Núrpur, another imperial appanage, are a remarkable exception. But in this case the strength of family connections has given an adventitious permanence to the title. Indaura is inhabited by a clan of Rájpúts who seceded originally from the Katoch stock. The family is divided into several branches, each with a separate chief or *chaudhri*, and among them the *chaudhri* of Indaura Khás is the acknowledged superior, or the head of the entire clan. There are thirty-two villages in the *taluka*, and these are divided among the several branches. Each *chaudhri* collects the two per cent. on the gross produce, and is charged with the fiscal superintendence of his own circle. Here the duties and emoluments have remained as originally fixed, and besides their official perquisites the *chaudhrís* have acquired a proprietary title in most of the villages. They have great influence, and are attached to the interests of order and good government. And, during the rebellion, the head of the clan made himself conspicuous by his loyalty."

On this, however, Mr. Lyall remarked :—

Lyall, § 14.

"There is much less order or system in the actual position of the *chaudhrís* of *taluka* Indaura than might be supposed from

CHAP. III, A.

General Administration and Administrative Divisions.

The *chaudhrís* of Indaura.

reading Mr. Barnes' description. What their position was before the *taluka* was made over to the Rájás of Núrpur by the emperors cannot now be ascertained. The Rájás reserved the grain rents of this *taluka* and that of Khairan for the use of their own kitchen, and the *chaudhrís* or headmen of the Indauria Rájpút family collected for them, and got a percentage of the gross produce as a *chaudhri's* fee. But the Sikh occupation, which lasted a long time in Núrpur, confused any system that existed. The Sikhs put cash assessments on the villages, and the leases were taken up by the old *chaudhrís*, or by other Indaurias when a *chaudhri* broke down. Whoever took up the leases collected by share of the grain from the cultivators took the *chaudhri's* fee and called himself the *chaudhri*. Mr. Barnes made these men proprietors, in whole or in part, of the villages which they had held in lease, as some of them had held their farms for a length of time, enjoying the whole profit and loss."

Kotwáls and village accounts. Lyall, § 198.

"I have called the chief *patwárís*, *káits*, and the *zaildárs*, *kotwáls*. *Káit* is a local name very appropriate from the office to which it applied in former times, to the office to which it is now given. The same reason is in favour of the title of *kotwál*, and the people much prefer it to that of *zaildár*. Moreover, in tahsil Núrpur, the *kotwál's* office survived up to annexation, and was maintained by Mr. Barnes, and the Núrpur *kotwáls* had done all the duties of *zaildárs* in excellent style down to the commencement of my operations. I thought it important that the boundaries of the old *talukas* should be observed in these arrangements, both in order to preserve the bond of union now existing between men of the *talukas*, which may be of use for purposes of local Government hereafter, and also to facilitate the compilation of district returns and statistics separately for each *taluka*. Each *taluka*, therefore, contains one or more *kotwál's zails*, and each *káit's* circle contains one or two *talukas* or is a division of a large *taluka*. In the same way the *patwári's* circles fit into the *kotwál's zails*. And every *patwári* has a compact *tappa* or circle forming part of one *taluka* and of one *káit's* circle. Nearly every *patwári* lives in his *tappa* or close by; the *kotwáls* are all of course residents of their *zails*, and (with one exception) the *káits* of their circles. The orders of appointment given to the *káits* and *kotwáls* specify the duties which they are expected to perform. I devised the forms of these orders, which received the sanction of the Commissioner of the Division. I am confident that both *káits* and *kotwáls* will be found to constitute very useful agencies for the administration of the District, if the District Officer takes the trouble to encourage and control them. The traditions of the hills, and the temper and character of the population, are peculiarly favourable to the good working of agencies of the kind, and there is more work for them to do than in the plains. For instance, the *kotwál* can superintend the *lambardárs* in the exercise of their duties with respect to forest conservancy and *begár* arrangements, and the *káit* can be of use in enforcing common action in repairing canals and in many other ways, in addition to their regular duties."

The *zaildárs* or *kotwáls* are now remunerated by a deduction of one per cent. from the revenue of their circles: their appointment is governed by the rules under the Land Revenue Act.

CHAP. III, A.
General Administration and Administrative Divisions.
Zails.

The following table shows the various *zails*. A list of zaildárs will be found in Part B. :—

Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
KANGRA.	Rehlu	14	27,364	Ghirths, Thakkars, Ráthís, Bráhmans and Rájpúts.
	Dharmsála	11	26,463	Do., Gaddís, Ráthís, Bráhmans and Rájpúts.
	Tiárá	10	15,343	Ghirths.
	Ghurkari	11	14,542	Do., Jats and Bráhmans.
	Chetru	18	14,995	Do., Jats and Rájpúts.
	Narwana	13	22,172	Gaddís and Bráhmans.
	Daulatpur	7	4,772	Ghirths, Jats, Bráhmans and Khatrís.
	Nagrota	17	24,680	Do., Mahájans, Bráhmans and Khatrís.
	Bargráon	22	12,309	Do., Ráthís, Rájpúts and Bráhmans.
	Rámghara	11	10,541	Rájpúts and Ghirths.
	Total ...	134	1,73,181	
NURPUR.	Kotla	11	7,953	Rájpúts and Thakkars.
	Jagatpur	10	10,688	Ditto.
	Núrpur	21	14,879	Thakkars, Rájpúts and Ráthís.
	Mauhálá	15	8,884	Ditto Bráhmans and Ráthís.
	Dharbol	13	6,871	Ditto ditto.
	Jawáli	9	17,370	Rájpúts and Thakkars.
	Chhatar	20	13,537	Ráthís, Thakkars and Bráhmans.
	Mauzerin	15	8,471	Rájpúts and Thakkars.
	Lodhwan	6	3,259	Ráthís and Thakkars.
	Surajpur	12	5,879	Thakkars, Ráthís and Rájpúts.
	Indaura	35	22,360	Rájpúts, Thakkars and Jats.
	Khairán	22	10,370	Thakkars, Rájpúts and Ghirths.
	Fatehpur	6	6,866	Thakkars.
	Total ...	195	1,37,387	
DERA.	Dáda Siba Jágír ...	41	16,947	Rájpúts and Bráhmans.
	Gangot	18	4,659	Bráhmans and Rájpúts.
	Chanour	8	4,794	Ditto.
	Guler	20	19,552	Ditto. and Ghirths.
	Kohasan	9	6,553	Rájpúts and Bráhmans.
	Kaloha	1	7,892	Ditto ditto.
	Garli	1	5,597	Ditto ditto.
	Balibár	15	22,631	Rájpúts, Bráhmans and Ghirths.
	Changar Abhroli ...	9	19,833	Ráthís, Ghirths and Rájpúts.
	Mangahr	13	15,981	Ghirths, Rájpúts and Bráhmans.
	Haripur	8	6,861	Bráhmans, Rájpúts and Ghirths.
	Nirhána	4	15,492	Do., Ghirths and Rájpúts.
	Dhameta	9	10,276	Thakkars, Rájpúts and Ghirths.
	Nagrota	6	16,808	Ghirths, Bráhmans and Rájpúts.
	Total ...	162	1,73,876	
HAMIRPUR.	Rájgiri	4	9,077	Ráthís, Bráhmans and Rájpúts.
	Tira Sujánpur ...	13	13,283	Ráthís and Rájpúts.
	Ugialta	3	13,477	Ráthís, Bráhmans and Rájpúts.
	Mehlta	2	18,012	Ditto ditto.
	Mewah	1	11,173	Ditto ditto.
	Bani Gárli	6	13,571	Ditto ditto.
	Galor	4	10,260	Ditto ditto.
	Dhatwál	1	10,531	Ditto ditto.
	Nádaun	14	34,528	Bráhmans, Rájpúts and Ráthís.
	Kotlehr	12	16,013	Ditto ditto.
	Jágír Kotlehr ..	4	11,751	Ditto ditto.
				Ditto ditto.
	Total ...	64	1,61,676	

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Zails.

Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
PALAMPUR.	Bangáhal	7	8,149	Kanets, Gaddís and Siaks.
	Majhairan	16	25,099	Bráhmans, Ghirths, Rájpúts and Gaddís.
	Banuri	12	14,299	Do. Gaddís, Rájpúts and Khatrís.
	Tikkar	11	17,251	Bráhmans, Rájpúts, Ghirths and Ráthís.
	Garla Deyi	14	17,225	Ditto ditto.
	Paror	16	17,211	Bráhmans, Ghirths and Rájpúts.
	Darang	15	15,445	Bráhmans, Rájpúts and Gaddís.
	Daroh	6	18,803	Bráhmans, Rájpúts and Ghirths.
	Alampur	4	15,808	Ditto ditto.
	Lambagráon Jágír ...	12	22,487	Ditto ditto.
	Total ...	113	1,71,777	

Káits.

As above mentioned the *káit* was the name given to the chief *patwárís*. They now no longer exist, having been replaced by field *kánúngos* regularly appointed under the Land Revenue Act.

Except in Núrpur, the great majority of the *patwárís* are men of good Rájpút or Bráhman landholding families. They hold a much higher social position than the *patwárís* in the plains.

Village officers.

We now descend to the last and most useful class of officers, the village functionaries. Other posts have been abolished or have fallen into desuetude, but the village official has endured through every form of government, Hindu or Muhammadan, Sikh or British. In the hilly tracts, where the village circuits are large, the duties of the headman are onerous and responsible. In former times he had to keep the accounts, collect the revenue, and to look after the agricultural interests of his charge. He comes generally of an influential family, in whose hands from ages past the management of the *tappa* or circuit has resided. He can read and write the character of the hills, and is a man of intelligence and respectability above the ordinary standard. In the open country, where the village areas are small the middleman is little raised above the rest of the community,—a simple peasant, and probably quite illiterate; his duties are comparatively light, and his authority was often superseded by *chaudhrís* and other officers set above him. The village officers were remunerated in different ways in different parts of the country. In Núrpur they possessed small patches of rent-free land called *sásán;* in *pargana* Kángra they received presents of grain at each harvest from the Government Collector; in Nádaun and Harípur they exacted fees and perquisites from the cultivator on stated occasions, and were entitled to collect from 4 to 6 per cent. over the Government revenue. These were lawful gains, but under so lax a system the amount was greatly increased by illicit peculation.

Table 33 of Part B shows the number of headmen in each tahsil. They succeed to office by hereditary right; each village, or in large

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villages each main division of the village, being represented by one or more, according to the rules under the Land Revenue Act. No chief headmen have been appointed.

Headmen of hamlets, or *tiká mukaddams.*

Lyall, § 199.

"Down to Settlement there was a *mukaddam* or headman for each hamlet in the greater part of the country to the south of the Beás river; that is, in Nádaunti, Kotlehr, and Jaswán. Many people in these parts wished the office to be revived; and in other parts of the country complaints were rife of the despotic and uncontrolled way in which the *lambardárs* of the *mauzas* managed affairs, never consulting their constituents, and invariably appropriating all common income as a perquisite of office. These complaints were true, and it occurred to me that the remedy would be to have a council formed of representatives of the *tikás,* who would check the common accounts, and both control and assist the *lambardár.* Moreover, as the *tiká* is now in some degree a separate estate with distinct interests of its own, it is advisable that it should have a recognized spokesman. I therefore directed the Superintendents to suggest the election of such *mukaddams* to the assembled communities at times of attestation, leaving them, however, at full liberty to reject the plan. Altogether 2,157 *mukaddams* were elected in this way, and their appointments registered in the new Settlement papers. Often two or three small *tikás* united to elect one man. The *lambardárs* were of course opposed to the scheme, and their influence carried the day against it in many villages. The question whether the *mukaddams* should get any pay or perquisites, was left entirely to the men of the hamlets who elected them. In every case it was agreed that during office they should be excused from taking a personal share in *begár* or forced labour (if not already exempt); in a few cases their constituents agreed to pay them annually a small sum of cash or grain as an honorarium. I put a clause in the administration papers to the effect that the appointment or dismissal of these *mukaddams* would, subject to certain formalities, remain entirely in the hands of the hamlet communities."

Tiká mukaddams were not appointed in the last settlement. Their remuneration had consisted largely in exemption from *begár* with the enforcement of which their duties were principally concerned. The abolition of *begár* and the growth in importance of the *lambardár* made the office unnecessary.

Rákhás.

Besides these officials may be mentioned the village *rákhás* or forest guards first appointed in 1853, who hold a position similar to that of the *chaukidárs* (locally called *batwáls*), though they are paid by grain collected from house to house.

On the subject of forced labour Mr. Barnes wrote :—

Forced labour (*begár*).

Barnes, § 433.

"It is well known that in the hills wheeled conveyances do not exist. The imports and exports of the country, its social wants and surplus produce, are carried entirely on the backs of camels, mules or bullocks, the property of a class which earns its subsistence by this carrying trade For ordinary purposes, however, for the transport, for instance, of traveller's baggage, or for conveying unwieldy articles, such as timber for public purposes, human labour alone is available. By this necessity of the country a custom has grown up, possessing the sanction of great antiquity, that all classes who cultivate the soil are bound to give up, as a

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Forced labour (*begár*).

condition of tenure, a portion of their labour for the exigencies of Government. Under former dynasties the people were regularly drafted and sent to work out their period of servitude wherever the Government might please to appoint. So inveterate had the practice become that even artizans and other classes unconnected with the soil were obliged to devote a portion of their time to the public service. The people, by long prescription, have come to regard this obligation as one of the normal conditions of existence; and so long as it is kept within legitimate bounds they are content to render this duty with cheerfulness and promptitude. Certain classes, such as the privileged Bráhman, and Rájpúts uncontaminated by the plough, were always exempt, and the burden fell principally upon the strictly agricultural tribes. Even among these races there are gradations of *begár* well recognized, which, for the convenience of the people, it was necessary to define. The meanest and most onerous species of forced labour was to carry loads (*pand begár*). Those agricultural classes that do not wear the *janeo*, or thread of caste, are all liable to this obligation. A lighter description of *begár* was termed *satbáhak*, and consisted in carrying messages or letters, or any parcel which could be conveyed by the hand. The fulfilment of this duty implied no degradation, and involved no great sacrifice of personal comfort; it was therefore reserved as the special province of those classes, who, although occupied in agriculture, were privileged to wear the *janeo*. A third species of *begár* was to provide wood and grass for camp, and under former Governments this labour devolved upon *chamárs* and other outcast tribes, whose supposed impurity alone saved them from carrying loads. The people are very tenacious of these distinctions.

"The novelty of our rule and our natural ignorance of these gradations deprived them at first of the opportunity of remonstrance whenever these limits were transgressed. But now it is a common complaint that the petitioner is a *satbáhak*, and not obnoxious to the heavier conditions of *begár*. The difficulty of dealing with these complaints induced me to draw up a nominal list of all the residents in the village, showing those who enjoyed absolute immunity, and those who were subject, either wholly, or partially, to the condition of *begár*. Under the rule of our predecessors it was not unusual to grant a special exemption in favour of individuals who otherwise would be liable to this impost. The deed of immunity was written out and sealed by the Rája or Sikh Governor, just as grants are executed for remitting revenue. Influential men would also procure remission of *begár* for their own tenants. And at the Settlement whenever a claim to exemption was preferred and supported by valid documents, I continued the privilege for life, and gave a written acknowledgment to this effect. The *lambardárs* of villages, besides enjoying a personal immunity, frequently claim a similar indulgence for their own family and dependants; and as the request was reasonable, adding indirectly to their position, I generally concurred."

The lists here referred to were revised by Mr. Lyall, who wrote:— Lyall § 194.

"The custom of *begár* differs considerably in different *talukas*; for instance, in Núrpur in former times, the daily or current demand for porters (*kacha begár*) was meant by the *kamíns* or people of degraded castes. For special calls (*pakka begár*) all landholders, except a few of specially high position, had to come forward. On the other hand, in Kángra a man's caste made less difference, the *begár* was distinctly a burden on the land to be borne in turn by each landholder not specially exempted. Gújar herdsmen holding land were generally excused from carrying traveller's baggage

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in lieu of furnishing the supplies of milk and butter; but being strong fellows they were made to share in carrying in planks and beams for Government buildings, &c. I give this as a specimen of the loose class legislation or custom which still regulates the distribution of forced labour among men of a village. In most *talukas* the turn (*pala*) is calculated on each hearth (*chúla*), not on each head. Two brothers living in common would take one turn only. In Kulu the turn is on each full holding or *jeola*. In former days the demand was distributed tolerably equally over the whole country; gangs would come in turn from a distance, or be called in when necessary. Now-a-days this is not done, and the result is that the demand falls with excessive severity on certain tracts, such as the circles of villages round Dharmsála or Pálampur. The amount of annoyance and positive loss inflicted on the people of these villages by the system in some years is deplorable. A less docile population would have got rid of the burden long ago. I remember that, in reply to a tentative proposal which I made to them, the people of these villages volunteered to pay what to the great majority of them was a large addition to their revenue, to form a fund, out of which gangs of porters could be kept up. Most native officials and all the headmen in the villages are, for evident reasons, in favour of the system, and its abolition would cause some temporary, and more or less permanent, inconvenience to the district officers and to English travellers. The statement in the margin shows the proportions in which the rural population are exempt, subject to light, or subject to heavy, labour, according to the new lists."

District.	Akar.	Satbáhak.	Begárú.
Kángra Proper ...	35,680	17,378	45,492
Kulu and Saráj ...	376	17	12,147

Under the orders of Government the *begár* system was abolished in Kángra Proper in 1884, and in Kulu in 1896; but in both places the landowners are required to turn out for labour under certain conditions laid down in the revenue records, the Government order extending only to the abolition of unpaid and not of fully paid labour. In the recent Settlement contractors were appointed at various stages in Kángra Proper and were given assignments of revenue varying from Rs. 24 to Rs. 48 per annum in consideration of their providing coolies and supplies for travellers; and, although some inconvenience has necessarily resulted, there can be no doubt that the abolition of *begár* did away with much hardship.

Public Works Department.

The Kángra District including Kulu forms a Division of the Roads and Buildings Branch of the Public Works Department under an Executive Engineer, who is subordinate to the Superintending Engineer of the 2nd Circle of the Department at Ambála.

Other Provincial Departments.

For Forests, see Chapter II C, Post Offices and Telegraphs, Chapter II G., Medical, Chapter III J., Education, Chapter III I., and Ecclesiastical, Chapter I H.

Military Works.

The Military Works of the District are under the Garrison Engineer, Military Works, Lahore.

Section B.—Justice.

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Judicial work is controlled by the Divisional and Sessions Judge of the Hoshiárpur Civil Division, who takes his work up to Dharmsála during part of the hot weather. There is no additional Judge. The Deputy Commissioner of Kángra is also usually Divisional Judge for Kulu.

Civil Justice. *Table 35 of Part B.*

On the subject of Civil Justice, Mr. A. Langley, I.C.S., District Judge, writes:—

The commonest classes of civil cases in the District are (*a*) suits for money or movable property, (*b*) suits for the custody of a wife, (*c*) guardianship cases. The two latter may be described as abnormally common, the cause being the greater value of women in this district, who are purchased as wives by men of outside districts as well as of the District itself.

The Civil Courts are: (1) District Judge, (2) Treasury Officer, (3) Revenue Assistant (rarely does Civil work), (4) Honorary Civil Judges—(*a*) Rája of Lambagráon, (*b*) Rája of Nádaun, (*c*) Rája of Kotlehr, (*d*) Rája of Siba, (5) Tahsildars of Kángra, Núrpur, Pálampur, Dera and Hamírpur. Besides these there are 2 Munsiffs, both of whose courts are located at Kángra—the Kángra Munsiff with jurisdiction over the Kángra and Pálampur tahsils, and the Dera Munsiff with jurisdiction over the Núrpur, Dera and Hamírpur Tahsils.

The Deputy Commissioner is not District Judge, and the District Judge is usually a full time District Judge. There is no Subordinate Judge. The present Kángra Munsiff has Small Cause Court powers up to Rs. 50 in the Kángra Tahsil.

No Code of tribal custom has been compiled, but a *riváj-i-ám* was prepared for the District as a whole. In the following points the custom of this District appears to be at variance with the custom of the rest of the Punjab:—

Chúndávand is the ordinary rule of succession among all classes except Gaddís who generally follow the *pagvand* rule. This was ruled in a case where the parties were Ráthís of Pálampur Tahsil (Punjab Record, 22 of 1902).

For the same reason, in cases where a man leaves a widow, and a son by another wife, the Revenue Officers have been ordering mutations to be made in the names of the widow and her stepson in equal shares. At the same time attempts by widows to obtain a separate possession of their share are opposed by stepsons. The majority of suits for possession or partition have been decided in favour of the widow in the District Courts and so far no appeal has gone up to the Chief Court. The general sense of the community on this point appears to be that so long as she receives proper maintenance the widow has no right to a separate possession from that of her stepson. Disputes do not often arise, and when they do they are

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Justice.

usually arranged by the relatives persuading the stepson to give his stepmother the produce of a part of the land for her maintenance. There is no entry in the *riváj-i-ám* on this point.

Succession of daughters.

It is recorded in the *riváj-i-ám* that in default of sons and widows, unmarried daughters succeed and retain possession with the same limited power as a widow enjoys until marriage, when succession passes to the collaterals. There is no provision in the *riváj-i-ám* as to the succession of married daughters, but the Civil Courts of the District have decided in several instances that in the absence of collaterals married daughters are entitled to succeed.

Though there is no entry to this effect in the *riváj-i-ám*, the right of widows to succeed as collaterals, appears to be generally admitted. In mutation orders widows' names are always entered among the collaterals and this right has been upheld in the Civil Courts.

Among agriculturists widows remarried by the *jhanjrára* ceremony and their offspring from such a marriage have the same rights in the above respects as widows married in the ordinary way and their offspring. Punjab Record, 98 of 1890, lays down that the *jhanjrára* is a valid form of marriage among *sartora* Rájpúts, who are one of the lower or impure classes of Rájpúts. This finding appears to be at variance with the principle of the criminal appeal decided in Punjab Record, 25 of 1888, where it was held that the *jhanjrára* ceremony is not a valid marriage within the meaning of Section 494, Indian Penal Code.(1) If her status is recognised from such a point of view as succession, as being that of a married woman, there seems no good reason for refusing the marriage the protection of the criminal law. These remarks refer to the remarriage of widows by the *jhanjrára* ceremony. Among Ghirths a woman can be married by this ceremony to another man during the lifetime of her husband with the latter's consent, and the Ghirths consider the marriage a valid one. Among the higher castes—Bráhmans, Rájpúts, etc., who do not allow remarriage of widows, a widow's tenure is conditional on her remaining chaste. Among the lower castes, a widow does not forfeit her rights through unchastity unless she also deserts her husband's house.

The idea of the village community is practically non-existent in this district. This is due partly to the fact that agriculturists' houses are scattered and not united in the compact form of a village and partly because most proprietors received in former times grants of their lands from the ruling Rájás.

Instead of each village jealously guarding its own lands, immigration from outside is not resented, and it is a common thing for one so called "village" to have grazing rights of a greater or less

(1) This judgment was based on a statement of opinion made by the District Magistrate, the late Mr. E. O'Brien. Of late years however the Criminal Courts of the District have regarded this form of marriage as valid for the purposes of the Section.

degree in another village. True, it was held in Punjab Record 64 of 1893, that where a man had occupied land in a new village, his collaterals residing in the village of his birth had not necessarily the right to succeed on his death to his lands in the new village. This, however, is contrary to the sentiment of the people, who consider that collaterals should inherit in all such cases and this same question is now on appeal to the Chief Court.

Succession of daughters.

Section 29 of the general *riváj-i-am* of the District is to the effect that pre-emption is confined to collaterals. This again is a proof of the absence of any sentiment of a village community. It has, however, been held that this restriction does not apply to holders in a joint *khâta.*

Registration. *Table 37 of Part B.*

The Deputy Commissioner is ex-officio Registrar of the district. The Treasury Officer of Kángra is ex-officio Sub-registrar at head-quarters, while official sub-registrars are stationed at the various tahsils. Some of the principal *jágírdárs* of the district are non-official sub-registrars.

Section C.—Land Revenue.

A.—Village communities and tenures.

Original tenure of land in Kángra.

This subject will best be introduced by two extracts from Sir J. B. Lyall's Settlement Report, which define in clear and forcible language the main incidents of the tenure of land under the indigenous Government of the country.

Lyall, § 25.

First.—Under the Rájás, the theory of property in land was that each Rája was the landlord of the whole of his *Ráj* or principality, not merely in the degree in which everywhere in India the state is, in one sense, the landlord, but in a clearer and stronger degree. The Mughal emperors, in communications addressed to the Hill Rájás, gave them the title of *zamíndár*, *i.e.*, landholder. Documents are preserved in some of the Rájás' families in which this address is used. The Rája was not, like a feudal king, lord paramount over inferior lords of manors, but rather, as it were, manorial lord of his whole country. Each principality was a single estate, divided for management into a certain number of circuits. The circuits were not themselves estates like the *mauzás* of the plains; they were mere groupings of holdings under one collector of rents. The waste lands, great or small, were the Rájás' waste: the arable lands were made up of the separate holdings of his tenants. The rent due from the holder of each field was payable direct to the Rája, unless he remitted it, as an act of favour to the holder, or assigned it in *jágír* to a third party in lieu of pay, or as a subsistence allowance. So also the grazing fees due from the owner of each herd or flock were payable to the Rája, and these were rarely or never assigned to any *jágírdár*. The agents who

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collected these dues, from the *wazír* down to the village headmen, were the Rája's servants, appointed and paid directly by himself. Every several interest in land, whether the right to cultivate certain fields, to graze exclusively certain plots of waste, work a water-mill, set a net to catch game or hawks on a mountain, or put a fish-weir in a stream, was held direct of the Rája as a separate holding or tenancy.[1] The incumbent or tenant at the most called his interest a *warisi* or inheritance, not a *máliki* or lordship.

The artizans and other non-agriculturists resident in villages held their *láhi bási*, or garden plots, of the Rája, not of their village employers and customers, and paid their cesses and were bound to service to him only. They were not the only class bound to service: the regular landholders were all liable to be pressed into service of some kind, military or menial. The Rájás kept a tight hold upon the wastes: certain portions of forest were kept as *rakh* or shooting preserves; and trees, whether in forest or open waste, could not be felled except with the Rája's permission. No new field could be formed out of the waste without a *patta* or grant from the Rája. No *wazír* or other revenue agent, and no *jágírdár* could give permission to reclaim waste. Such a power was jealously withheld, as it might have led to the growth of intermediate lordships. I have heard it said that, from a feeling of this kind, *wazírs* or *kárdárs* were never chosen from the royal clan, and *jágírs* were generally given in scattered pieces. Certain rights of common in the waste round and about their houses were enjoyed, not only by the regular landholders, but by all the rural inhabitants; but these rights were subject to the Rája's right to reclaim, to which there was no definite limit. In short, all rights were supposed to come from the Rája; several rights, such as holdings of land, etc., from his grant; others, such as rights of common, from his sufferance.

Second.[2]—With regard to cultivated lands, the gist of the description (that given by Mr. Barnes) is, that "there were two separate properties in the soil, the first and paramount being the right of the State to a share of the gross produce, and the second the hereditary right of cultivation,[3] and claim to the rest of the produce on the part of the cultivator." This hereditary right to hold and cultivate land was known as a *wárisí*, *i.e.*, an inheritance. It was contingent on the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another; but at first the alienation was only temporary, and the claim to recover within a certain period was universally

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(1) The Rájás took a share of every kind of income;—the best hawk caught in a net, the largest fish caught in a weir, a share of the honey of the bee-hives, and of the fruit of the best fruit trees; even trees planted by a man in his own field were held to be royal property if of certain valuable kinds.

(2) Lyall's Sett. Rep., § 20. Sir J. B. Lyall is here summarising Mr. Barnes' description, which he appears fully to endorse.

(3) In the same para. Sir J. B. Lyall further says: "All the landholders agree in deriving this original title from a *patta*, or deed of grant, from the Rája."

Original tenure of land in Kángra.

recognized. The right was not saleable, for the holders "never considered their tenure of that absolute and perfect character that they could transfer it finally to another. The land they argued belongs to Government; ours is simply the right to cultivate." But, though not saleable, the right could be mortgaged for a time, and when the incumbent had no heirs, he was permitted to select a successor, and transfer his land to him in his lifetime.

Distinction between tenures in the hills and plains.

The first point to be here noted is a very important distinction between the tenures of the hills and those of the plain country. "In the latter" (remarked Mr. Lyall), "if the proprietors of any old village are asked how they became possessed of their estate, they will generally say that their ancestor found the land waste and settled on it, and founded the village, or that he acquired it by conquest or purchase; they rarely admit that they owe their first title to any action of Government or superior authority." On the other hand, the Rája was the acknowledged fountain of all rights in the soil, and no tenure was complete without investiture from him. This distinction is the key to a proper understanding of the hill tenures.

Tenures in the lower portions of the District.

It must therefore be remembered that the above description refers to the country generally, that is, to the *kabzawárí talukas*, as they are sometimes called, and not, except with many reservations, to the *talukas* of Indaura, Khairan, Kandi, Lodhwán, and Súrajpur in Tahsil Núrpur, and *chauki* Kotlehr in Tahsil Hamírpur. Towards the plains the tenures assume a different complexion. Instead of an agricultural body equal among themselves, and looking only to Government as their superior, the community is divided into various grades, and one class enjoys privileges which do not extend to the rest. For instance, in parts of Núrpur and Hamírpur, there exists in some villages a proprietary class who levy from the other cultivators a fixed cess on the entire grain produce, varying from one to two seers in every maund, and a small money rate of four to two annas on every *ghumáo* of land cultivated with sugarcane, cotton, safflower, or other stuffs not divisible in kind. These dues are collected at every harvest, and divided among the proprietors according to ancestral shares. But this is the sum of their profits; for the whole community, proprietors or not proprietors, pay at money rates according to the rateable distribution of the Government revenue. In some villages, again, the owners take not only the ordinary *málikána* (in kind or cash) but in addition ten per cent. of the produce from the joint heap. This is called *rúrpár*. The rents are taken in kind or at money rates. Here and there was a family in each *mauza* or hamlet which claimed a kind of superiority or lordship. Under the Rájás, in practice, the rights of these families seem to have been limited to the privilege of giving the headman to the village or hamlet, and levying certain small cesses on the crops of the other cultivators. In as many cases as not the headman appropriated all the cesses, and gave no share to his kinsmen. Where these *mauzas* contained any forest, the Rájás treated

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it as their own. Mr. Lyall wrote:—"I have heard of several instances where a family of this kind was expelled for slight cause by the Rájás, and re-admitted after a time on payment of a fine. Mr. Barnes was inclined to think that the privileges and position of these families were, in origin, official: this may be a true view; many facts go to support it, but it is equally possible that they are the remnants of a proprietary right at one time as perfect as the village proprietorship of the plain, but, in course of time, reduced by the encroachments of the Rájás to something considerably less."

Revenue sub-divisions; the *taluka*,

In the hills, as we have seen, the principality forms one estate, of which the Rája was the landlord in a sense unknown in other parts of the Punjab. The next step in the sub-division of the country was its conventional distribution into *talukas*. The same word is in use in parts of the plain country of the Punjab; but there the absence of marked physical features rendered the formation of the *taluka* circle a matter, as it were, of accident: for instance, a *taluka* in the plains often represents just that portion of land which some petty Sikh chief was able in bygone times to seize and hold: boundaries, again, were liable to a constant alteration, the ruler of the day effacing the mark set up by his predecessor. In the hills, on the other hand, the diversified nature of the country suggests natural landmarks, and these have determined the limits of the *taluka* sub-divisions. Thus the fertile plains of Indaura and Khairan, two *talukas* of the Núrpur Tahsil, present a striking contrast to the bare tertiary hills of Maubála and Fatehpur, which adjoin them; these again have nothing in common with the sandstone rocks and extensive plateau of the *talukas* of Núrpur (Proper) and Jagatpur. Pálam and Kángra, though apparently portions of the same valley, are distinguished by a difference of elevation. The *talukas* of Changar and Balihár are separated by the crest of an intervening range. Thus the nature of the country has stamped an impress of permanence upon its sub-divisions, which have with very few exceptions survived unchanged from the earliest time, and have acquired a deep hold upon the feelings and prejudices of the people. A list of the *talukas* grouped into the modern tahsils has been given at page 1 (Chapter I).

The *mauza* or "circuit."

The *talukas* were sub-divided by the Rájás for fiscal management into circuits,[(1)] each one of which was so constituted in respect of size and physical characteristics as to represent "just that amount of land which one man could efficiently supervise;" with the assistance of a "complete and numerous set of officials," all of whom were the Rája's servants. In order to secure this result, the circuits were of various dimensions according to the nature of the country

Barnes, § 104. Lyall, § 13.

(1) Barnes' Sett. Rep., §§ 104—110. The vernacular name for these sub-divisions of the *taluka* varies in different parts of the District. The names mentioned by Lyall are *tappa, hakimi* and *magdái*. Barnes mentions the first and last. *Tappa* is the word commonly used. There is no exact English equivalent, and the general word "circuit," which is employed by both Settlement Officers, offers perhaps the nearest possible approach to accuracy. "Canton" corresponds to *taluka*.

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The *mauza* or "circuit."

extensive in the hilly tracts, where population and arable land are scarce; contracted in the open and closely-cultivated valleys. Where the circuits are very small, it is generally found that they are fragments of an original larger circuit, which was broken up often by assignment to land-revenue under the Sikh or Moghal administration.

The constitution of these fiscal circuits is discussed by both Barnes and Lyall. Barnes appears to recognise two classes:—

Classification of *mauzas* by Barnes, §§ 105, 106, 109.

(1). Circuits composed of an aggregation of independent hamlets. The hamlets have each their separate boundaries which are as jealously watched and maintained as those of larger communities. This is the more common class comprising all but those in the irrigated valleys.

(2). Circuits composed of an aggregation of isolated freeholds. There is no recognition of internal boundaries other than those of each individual holding.

Classification of *mauzas* by Lyall, §§ 16, 17.

Lyall substitutes for this classification one based on the difference of the tenures of waste land in different *mauzas*.

Class I—*Mauzas* formed of holdings of detached fields with no boundaries in the waste.

Class II—*Mauzas* formed of hamlets with boundaries in the lesser wastes only.

Class III—*Mauzas* formed of hamlets with boundaries including all the wastes.

He criticises Barnes' classification by pointing out that the distinction between freehold and hamlet is not so sharply defined as his classification would imply; in both the origin of the tenure is the same, *viz.*, a grant of land by the State to the holders or their ancestors. The difference is, that in the case of the hamlet the fields are so compactly situated round the house or houses of the family that the settlement is divided from the fields of the next family by intervening waste; in the case of the freehold (or mixed holding, as Lyall prefers to call it) the fields are generally apart from the houses and intermixed with those of other families, and no compact and isolated settlement can grow up. These facts, that is, the compactness and isolation of the fields composing the family holding in the case of the *mauza* composed of hamlets, and their intermixture in the other case, though they left the tenure of the fields, the same in course of time produced a degree of difference in the tenure of the waste in different *mauzas*. In the one, boundaries between the family holdings in the waste within the *mauza* grew by degrees into more or less perfect recognition; in the other, no idea of such appropriation or division of the waste arose.

Lyall, § 18.

"A glance at the outward aspect of the *mauzas* will, I think, make it clear that this degree of difference of tenure in waste has mainly arisen from physical causes. Take first, a *mauza* in the

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irrigated villages. The low and tolerably level parts of the area, which can be conveniently flooded from the water channels form the *hár* or open expanse of rice-fields. This land is too valuable and too swampy to be lived upon; the houses of the landholders are seen closely scattered along the comparatively high and dry ridges or rising ground. Each family has a garden, orchard, or small field or two round the house or houses in which it lives; the rest of its holding is made up of fields scattered here and there in the *hár*. Near the houses are long strips of grass like village-greens on which the cattle graze in common. Now in a *mauza* of this kind it is evident that the idea of boundary in the waste between family and family has not had the chance of arising. Often, however, a large *mauza* of this kind is divided by some natural barrier (*e.g.*, a deep ravine, river-bed, or high ridge) into two or more parts, having little communion together. Such natural divisions of the *mauza* were sometimes recognized under the name of *tikas*. But the *tika* was just as much an arbitrary division as the *mauza* itself; the different families in it, being of different castes, had little or no united feeling, and no sense of common property in the waste.

The hamlet. Lyall, § 18.

"Take next, a *mauza* in a country where there is no irrigation, but where the features of the landscape are bold; that is, where open arable slope or plain alternate with steep unculturable hill. Here the houses of the landholders will be seen scattered over the surface of the arable land, the fields of each family lying, with few exceptions, compactly round the houses of the family, only separated from those of the next family by paths, or by small plots, strips, or banks, of unculturable waste. The general grazing grounds are the hill sides which surround the arable land. Here, again, there has been no opportunity for the growth of a feeling of boundary between family and family in the waste as a whole. Small strips or plots of waste among and round the fields are in a way recognized as pertaining to the fields to which they are nearest; but the wastes outside, that is, the hill sides, are felt not to belong to one family more than to another,—to be in fact no man's land.

"Thirdly, take a *mauza* in an unirrigated country where the features of the landscape are not bold; that is, where it is composed of a mass of low steep hills, intersected by hundreds of narrow valleys or ravines. In a country like this there is little culturable land, and what there is, is scattered here and there along the tops of the ridges and edges of the ravines. Culturable and unculturable lands are everywhere intermixed in about the same proportion in one direction as in another. Consequently the houses of the landholders are seen placed at nearly equal distances all over the area of the *mauza*, each group of houses surrounded by waste sprinkled with fields. Each family, as it has grown from its ancestor, the first settler, has brought under the plough all the culturable land within its reach, but has still, within the orbit of its fields, much waste, enough or nearly enough for its requirements in

the way of grazing ground. In a country like this, whatever the original theory of property in the waste might be, it is easy to see that, in the course of time, when no surplus culturable land was left to tempt new squatters, a feeling of boundaries in the waste between family and family must arise; the whole area of the *mauza* would be sub-divided by such boundaries.

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In every village in Kángra Proper the tenure of waste falls into one of these three classes; and this threefold division is the basis of the classification of *mauzas* given above.

Lyall, §19.

The hamlet or *tika*, which is the real social unit, is therefore a sub-division of the *mauza* forming a community more or less isolated within its own boundaries. Lyall, however, takes exception to Barnes' statement that "each hamlet has its own separate boundaries which are as jealously watched and maintained as those of larger communities" as being too wide on two grounds:—

(1) Even among *mauzas* formed of hamlets there are (as shown above) two sub-classes, in one of which the hamlet has boundaries only in the lesser waste, not in the greater.

(2) In many cases the hamlet boundaries existed as a half-formed idea in the minds of the landlords rather than as an accepted fact, and were not accepted by the State; and where they may be said to have existed, it remains to be considered to what they amounted, that is, what rights in the wastes included in them were implied in their recognition, either as between the families of landholders, or as between the landholders and the State.

The hamlets differ greatly in size.[1] They are largest and most compact in the Hamírpur Tahsil and parts of the Dera and Núrpur Tahsils. Here they are called *gráon* or *gáon*. In other parts the word applied to them is *larh*. In Núrpur another word—*basa*—is sometimes used, particularly for the secluded little hamlets, which lie perched on the sides of the Háthi Dhár. Generally it may be said that when the family has grown large, the houses and holdings are dignified with the title of *gáon*, or village; while smaller hamlets are called *larh* or *basa*, words equivalent to our *homestead*.

When a family grows large, it is of course a sign that it has been long established. The oldest and largest hamlets are generally held by families of good caste, who, on various grounds, used to hold rent free, in whole or part, under the Rájás, and who therefore had a special motive for sticking together and holding to the land. Generally speaking, in that part of the country which is nearest to the plains the landholders had stronger feeling of property in the soil, and it is there that the largest hamlets are found. In the irrigated valleys the families and family holdings are generally small, one reason, according to Lyall, being that the malaria from the

(1) "Some are assessed as low as Rs. 5. Others, again, pay a revenue of Rs. 200 to Rs. 300." (Barnes).

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Lyall, § 19.

rice-fields has prevented the families from increasing. Not only in Kángra but in Gurdáspur and other districts he had noticed an extraordinary difference in the growth of families in irrigated and unirrigated estates. In the one case the pedigree-tree shows little increase of numbers in many generations; in the other, in the same time the family has expanded into something like a clan; and where a family grew numerous in spite of the malaria, it did not hang together long; the rent of the rice-lands was heavy, and transfers of fields, in default of payment, were frequent; many holdings were always going a-begging for an occupant; and the tendency was for members of a family to separate and settle on newly-acquired holdings.

The individual holding.

Turning now to individual holdings, it appears that the highest form of property recognized in these hills was the hereditary right of cultivation (*wárisi*) (1) described on pages 137 and 138. This right was conferred by a deed of grant (*patta*) from the Rája, which was never granted for a whole village or even hamlet, nor for a block containing waste as well as arable land, but always for specified fields or culturable plots of which not only the rent, but the name and area also were specified in the deed; and the grantee ostensibly acquired no title beyond the four corners of his *patta*. By custom, however, such a grantee enjoyed a full right of common (*bartan*) in the unenclosed wastes surrounding his holding. This right has now, as will be shown, become a right of ownership; but that no such right was recognized by settler, governor, or governed, under native rule, is amply proved by Lyall, whose views are given below. Barnes thus describes the *wárisi* rights:—

Barnes, § 124.

"It is difficult to say what constitutes, in the estimation of the people an hereditary ownership in the land. I believe the term properly applied belongs only to the descendants of the original settlers, who by their industry and enterprise first reclaimed the waste. I have known cases where the present incumbent has held uninterrupted possession for thirty or forty years, but he will not assume, nor will the people concede to him, the appellation of *wáris*. If asked whose land it is, they will still refer to those traditional persons in whom the right was once known to reside. There may be no traces of the veritable owners; another family may have enjoyed for half a century all the substantial privileges attaching to the hereditary usufruct of the land, but the rank will still be withheld. Time alone can effect the change. As generations pass away, the title of the incumbent gradually acquires validity, less by the force of his own prescriptive claims than by the lapse of time, which has obliterated the memory of the past.

Barnes, § 124.

"Strictly speaking, the right to hereditary possession was contingent upon the proper cultivation of land and the punctual payments of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another, and to

(1) The use of the word *wárisi* is by no means limited to agricultural tenures, but is applied equally to the hereditary right to official posts, *e.g.*, to the posts of *chaudhri* or *kotwál*. So, too, the hereditary vocations of the tanner or the blacksmith, the carpenter or the priest, are each a species of *wárisi*. The term in fact is applied to any hereditary right or privilege whatsoever.

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provide for the security of its own revenue. At first the alienation was only temporary, and the right to return within a certain period was universally recognized. Under the rule of the Rájás this limit was exceedingly ill-defined. Popular feeling was always in favour of the hereditary claimant, and no lapse of time within the memory of the inhabitants was held sufficient to debar his title. When the hills were ceded to us, hundreds of individuals who had left the country through the oppression of the Sikhs recovered their lands by simply presenting themselves at the village and proving their title to the actual incumbents; and in our Courts, whenever the claims of a hereditary owner of land, no matter how long dispossessed, were submitted to a village council, the arbitrators invariably awarded the entire holding to the *wáris*.

"The State was the acknowledged proprietor, and levied its rent in money or kind according to its exigencies or pleasure. The right of the people was simply the right to cultivate. There was no intermediate class to intercept the earnings of industry, or to appropriate a share of the public revenue. All that was not required for the subsistence of the cultivator went direct into the Government treasury." Barnes, § 116.

On this Lyall remarked :— Lyall, § 20.

"I believe that this is a very good description of the tenure on which the fields or cultivated lands were held. It shows that the landholder was rather a crown-tenant than a landlord; he called his right a *wárisi*, or inheritance, not a *máliki*, or lordship, and the same term applied to every kind of interest held of the Rája even to a claim to some village office. But it does not matter whether we dub the *wáris* in English a landlord or a crown-tenant, there is no doubt but that we must consider him to have had a property in his holding. In some principalities his claim on his holding was stronger than in others. I have heard old men, in praising the Rájás of the Katoch or Kángra family, say 'they paid more respect to the cultivators' *wárisi*, than other hill Rájás; they would rather take 75 from the *wáris* than 100 from an outsider.' (1)

"How little respect other Rájás sometimes paid to the *wáris* may be gathered from stories relating to old times, which I have heard repeated, and from instances which have occurred in recent times in protected Hill states. For instance, common report says that, not many years ago, the Rája of Chamba more than once, by summary order, turned a man out of his ancestral house and lands, and gave them to a covetous neighbour. In fact some say that to get such an order it was only necessary to get access to the Rája and present an offering of a handful of rupees, but this is no doubt an exaggeration. But, at any rate, in some of the Hill states the cultivators had no better protection against the Rája than the Irish tenant used to have against his landlord: a good Rája never evicted an old cultivator without a very strong cause any more than a good Irish landlord did, but there was no protection against a bad Rája for a cultivator of humble position, though a strong family of good caste or social standing had little reason to fear.

"If the proprietors of any old village in the plains of the Punjab are asked how they became possessed of their estate, they will generally say that their ancestor found the land waste and settled on it, and founded the village, or that he acquired it by conquest or purchase; they rarely admit that they owe their first title to any action of Government or superior

(1) Kángra is favourably compared with Goler in an old saying, which may be roughly translated: "Book and ledger Kángra, pitch and toss Goler." This referred, I think, as much to security of tenure as to fixity of rent.

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authority. No doubt this is commonly mere brag on their part; nevertheless it is a significant fact that the feeling which gives rise to such bragging is not found in these hills where all the landholders agree in deriving their original title from a *patta* or deed of grant of the Rája. These *pattas* were given not for villages or hamlets, or blocks of country containing sufficient waste for grazing as well as arable land, but for certain specified fields or culturable plots only; the name and area of the plot, as well as the rent at which it was to be held, are generally all to be found entered in the *patta*."

Age of titles.

The following table gives the comparative age of titles in 1870:—

Number of family holdings.	Detail of family holdings according to the number of generations for which each holding has been held by present family.						
	Acquired by present holders.	From the father.	From the grand-father.	From the great-grand-father.	From four to six generations.	From six to ten generations.	Above ten generations.
37,761	6,119	8,993	8,467	6,169	5,534	1,909	570

Lyall says (para: 71):—

"In *parganas* Kángra and Dera not more than one-third go back to the grandfathers of the present holders; in Núrpur and Hamírpur about one-third can be traced further." (1)

Waste lands.

In the hills the estates consisted of holdings of cultivated fields only, not, as was ordinarily the case in the plains, of shares in all the arable and waste land within the boundaries of a village or *mauza*. The landholder of the hills had an interest no doubt in the waste mixed up with and surrounding his fields, but that interest differed in degree and in character from his rights in the arable land. There can be no doubt whatever that, prior to the Regular Settlement, all unenclosed waste was the property of the State, and that the landholders had merely rights of user therein.

Description of the rights of user in waste lands belonging, by custom, to village communities. Lyall, § 22.

These rights were called *bartan*, and resembled the rights of common enjoyed by the commoners over unenclosed waste and forests in England. The most universal was the right to pasture cattle or sheep and goats, the right to cut grass or leaves of certain trees for fodder, to cut thorns for hedges, to break off or pick up dry wood for fuel. There were other privileges generally enjoyed, which can hardly be classed as rights of user, as they were only lawfully exercised with the permission first obtained of some local official. Such were the privileges of getting all timber for roofing or farm purposes, green wood for fuel at marriages and funerals, splinters of pine for torches, &c. Lyall continues:—

"That these rights, such as the right of pasture and taking wood for fuel, were mere rights of user, and rights of common, and not signs

(1) On the other hand, the remark of Barnes, section 124, that the people cling tenaciously to their right of *wárisi*, which no length of time would abolish, has been understood to imply that he considered that most of the holdings had been held for years.

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Description of the rights of user in waste lands belonging, by custom, to village communities.

of ownership of the soil, will, I think, be admitted when they are described. For instance, to take the right of pasture, not only the regular landholders, but also the other residents in the villages, such as traders, shop-keepers, artizans, and carriers, all grazed their cattle, sheep and goats in the waste lands nearest their houses. Most of these men, no doubt, were also in some degree landholders, but some who were not, kept a cow and goat or two.

"Again the State collected a grazing-tax, from which no class was excepted. It was levied everywhere on buffaloes, and in most or all places on sheep and goats; the only distinction was that professional shepherds and herdsmen were taxed at higher rates than other classes. Cows and oxen were excused, but only, I believe, on superstitious grounds (*gai ki pun*). Again, supposing the right of grazing to be a sign of ownership of the soil then it is certain that the customary limits, within which the men of each *mauza* or hamlet exercised their right, would be found to correspond with the boundaries of the *mauza* or the hamlet (where a hamlet boundary existed); but in practice grazing was not governed by such boundaries. As often as not in waste lands, of whatever kind, on or near the boundary of a *mauza* or circuit (where the boundary did not form a natural barrier), the nearest inhabitants on both sides of the boundary had a common right of pasturage, and I have seen cases in which a block of waste within one *mauza* boundary was in practice exclusively grazed by some families holding land and residing in the next *mauza*. So, again, in those parts of the country where hamlet boundaries within *mauzas* may be said to have been pretty clearly recognized, many hamlets grazed their herds on wastes out of their own boundaries, and no rule but one of convenience seems to have first decided where the cattle of each hamlet should or should not go. The original idea seems to have been that grazing in the unenclosed wastes was free to all men; then gradually, as the country became thickly inhabited, the convenient distances within which each hamlet had been accustomed to drive its cattle to pasture became the limits of its right of grazing. These limits, however, overlapped, that is to say, while each hamlet had some waste, that nearest its houses, which it grazed exclusively, and upon which no other hamlet, as a matter of fact, intruded, the wastes further off, which were equally handy to other hamlets, were grazed on in common by all. It may be noticed also that it was a general custom that carriers, shepherds, or herdsmen on the march could halt anywhere and graze for a day or two without leave asked. The same description which I have given of the right of pasture will apply generally to the right of taking wood for fuel, and the other rights of user. For instance, where a circuit or *mauza* contained little or no forest or scrub, the residents invariably had a right to go for fuel, thorns, &c., to the nearest forest or jungle in some other *mauza*. So, again, in the case of waste lands on the edge of a *mauza*, the right to cut the hay, or tall grass which springs up in the rains, sometimes belonged, by custom, to persons whose lands and houses were in the next *mauza*. All these rights of the villagers in the waste were alike in this, that they were enjoyed by all residents, not by the regular landholders only, and were exercised within limits independent of *mauza* or hamlet boundaries.

Original rights of the State in waste lands within *mauzas*.

Lyall, § 23.

"These two features alone seem to me to show clearly that they were of the character of rights of user, not of attributes of proprietorship in the soil of the waste; but if any doubt remains, it will perhaps be removed when the rights exercised over the waste by the State are described. The State, in the exercise of its rights of reclaiming culturable plots, and putting blocks of forest in preserves, could annul, with

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respect to such plots or blocks of waste, the interests therein of the neighbouring landholders; and so long as it did not thereby stint them to an unbearable degree of pasturage, &c., it would have been held to be only acting within its rights. It would, I think, be a clear mistake to consider a loose interest in the waste generally, not in any definite part of it, to amount to a proprietorship of the soil.

"Certain blocks of forest within *mauzas* were reserved as *rakhs* or shooting preserves by the State; no grazing of cattle or trespass for cutting off grass or branches was allowed in them. A Rájpút, to express the care which the old Rájás took of the forests, will often say that they considered them their garden. In forests not especially preserved, and even in the open waste lands, trees could not be felled without permission. In most principalities the Rájás used to impose a *thák*, or prohibition of grazing, on all forests for the three months of the rains;[1] this was done, I think, partly as an assertion of authority and partly with an idea of benefit to trees and game. Again the Rájás used to grant to the Gujars and Gaddís, professional herdsmen and shepherds, the exclusive right to graze buffaloes or sheep and goats in particular beats or runs at certain seasons.

"In waste lands of all kinds the State had a *right of approvement,* that is to say the State could empower any person to break up and hold of it any plot of waste;[2] no waste land could be broken up without a *patta* or deed of grant. The Rájás were very jealous in this respect; under them no *wazír* or *kárdár* could give a *patta* of his own authority. The persons who reclaimed waste land under such a *patta* thenceforward held it direct of the State. He got at once as good a title as any landholder in the country; there was nothing higher in the way of title than the claim distinguished as a *wárisi;* and to a native the strongest form of *wárisi* imaginable was derived from succession by inheritance to land reclaimed from waste by a father or other ancestor under authority of a *patta* from the Rájás. If the person who reclaimed the waste had before lived in another *mauza* and removed thence to reside on the new holding, he became at once entitled to the same *bartan,* or rights of user, in the wastes surrounding him as the oldest inhabitant.

"The idea of a tenant farming part of the holding of an ordinary landholder or crown-tenant was familiar enough to the hill people. A subordinate tenant of this kind was called an *opáhú,* but the idea of a tenant holding land of the community or body of landholders of a *mauza* was quite incomprehensible to them. The explanation is, that there was no feeling in the minds of the landholders of a collective property in the wastes within their *mauza* or circuit. In fact such a feeling has not yet fairly taken root, and the following facts will show how slowly it grows in the minds of the hill people. Under the loose and greedy system of government which the Sikhs introduced, any petty *kárdár* could make

(1) This custom prevails still in some dependent Hill States. In part of Mandi after the *thák* is over, the people are not allowed to cut grass and wood for fuel, unless they pay some grain fees to a contractor, who has leased the grass and small wood of the forest from the Rája.

(2) As will be explained hereafter, in the *mauza* composed of hamlets, it is only true with certain reservations, that the State had the power to grant any plot to any person, and even in the other *mauzas* the power of the State over the lesser waste was in practice limited. Policy, and the fear of being thought tyrannical, prevented it from doing any thing which would seriously injure the rights of user of the old established landholders. All sorts of objections would be made, and often with success, to the grant of any plot near a homestead, *e. g.,* that it was the *nikál dangarán,* or place where the cattle stand when first let out of the stall, or their *sándh* or *biák,* that is, the place where they lie in the heat of the day.

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Original rights of the State in waste lands within *mauzas*.

grants of waste lands for cultivation, and under our Government the village headmen have been encouraged to give *patta nautor*, or reclamation leases, in writing. Accordingly, a good deal of land has been broken up since Settlement, in most cases by men of the *mauza*, but often by outsiders; in either case the reclaimer considers himself, and is considered by his neighbours, to hold as a proprietor, not as a tenant of the community; and this is the case with respect to men who have reclaimed land within the last five years, notwithstanding that for the last fifteen years the landholders have been repeatedly told, and have, to a certain extent, understood that, as a result of Mr. Barnes' Settlement, the waste lands have become their property. Many, however, have not really understood the change at all. I suppose that, while I was revising the Settlement in Kángra, I must have been asked several hundred times by landholders to give them *pattas* or grants for waste plots within their own or some other circuit.

Existence of a feeling of collective property in the waste on the part of the men of hamlets in certain parts of the country.

Lyall, § 24.

"All this that I have written respecting the right of the State to give grants of waste to outsiders, and the absence of a collective feeling of property in waste in the minds of the communities of landholders, is quite accurate with regard to perhaps the larger part of the country, especially the part most distant from the plains, but hardly accurate with regard to the rest. In my description of the constitution of a hill circuit I have explained how the family holdings in one class of *mauzás* remained mere holdings of detached fields, while in another class they grew into hamlets compactly formed and separated from their neighbours by more or less distinctly recognized boundaries in the waste. It was, I think, of this latter class of *mauza*, which is divisible into hamlets, that Mr. Barnes was thinking when he said that extensive wastes or forests were considered the undivided property of the State, implying thereby that the lesser wastes were in part the property of the landholders. It was indeed the fact, with regard to a *mauza* of this kind, that putting aside any large wastes which it contained (such as a block of forest or the crest of a hill or mountain), in the remaining or lesser wastes hamlet boundaries would have been found sometimes distinct, often indistinct, according to the degree of development which the hamlets had attained. And where you found hamlet boundaries, you would have found also that the family possessing the fields had some kind of feeling of collective property in the waste within its boundary. They would have hardly called such waste their *chik* or ground, like their fields, nor would they have felt competent to put in an outsider to break up a plot and hold it as their tenant, or even to break up a plot themselves without permission; but if the State had proposed to give a *patta* or grant out of it to an outsider, they would have greatly objected.(1) In fact they would have argued fairly enough that the *bartan*, or use of the plot, belonged either entirely or principally to them, and that as they would be the greatest sufferers by its enclosure, it should be given to them to enclose, if to any one. Even if a member of the family of the hamlet got the *patta*, he would have been probably compelled to throw the plot into the common holding, and thereby give the others each his share. In those parts of the country in which hamlets and hamlet boundaries in the waste were most developed, all the

(1) In part of Hamírpur, where there are no large wastes, and the hamlet boundaries are most distinct, I have heard an intelligent man say that, in the old times, if the Rája had given to a *bannah walah—i.e.*, an inhabitant of a neighbouring hamlet, a *patta* or rent-bearing lease for waste land within another hamlet boundary, the men of the hamlet would have objected, or claimed a preferential right to take it up; but that if the Rája gave an outsider a grant of such land, to be held rent-free as a favour, the objections of the men of the hamlet, if made, would not have been considered valid either by the Rája or the public.

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fields of a hamlet are, with few exceptions, held by the family on ancestral shares. This is proof that here the feeling of collective property in the waste within hamlet boundaries existed, and was strong enough to prevent appropriation of any part by individual members of the family. On the other hand, where the hamlets were less developed, it will generally be found that only a part of the holding is held on ancestral shares, and that the rest, which has been reclaimed from the waste as the family has grown, is held by the actual reclaimers or their heirs only."

Summary of conditions of land tenure under native rule.

To summarise the tenures described in the foregoing paragraphs:—There were two rights in the soil recognised under native rule,—the paramount right of property vested in the Rája as landlord, and the right of cultivation derived by grant from the Rája and vested in the cultivators. The first right extended to the whole of the principality; the second primarily extended only to the plot specified in the grant, but carried with it further rights of common in adjacent waste. For purposes of administration, all plots of land leased to cultivators were grouped into circuits of such size as to allow of supervision by a staff of officials. In some cases (not in all, the determining causes being dependent upon accidents of locality) minor groups of holdings (hamlets) were recognized as forming the units of which the larger circuit was composed. In some cases (not in all, the causes being again accidental) distinct boundaries, whether of circuits or of hamlets, were recognised, in which both waste and cultivated lands were included. The system of tenure came down practically unchanged until the introduction of British rule. The period of Sikh dominion, it is true, had intervened, but the Sikhs do not appear to have altered the tenure of land, however much they confused the old system of administration. Moreover, many tracts were under their direct management for a very short time only, and a few never. Before their time the Moghal Emperors had taken certain tracts as imperial demesnes, but these tracts were not large, and the Rájas now and again recovered possession; so that even in these the system of tenure established by the Rájás was not materially changed.

Effect of our Settlements upon rights in land.

The introduction of British rule was immediately followed by a Settlement of the land revenue upon principles imported from the plains of the North-West Provinces. The loose circuits of the Rájás became estates in the technical sense, *i.e.*, revenue-paying units. Boundaries were laid down defining the limits of villages and (south of the Beás) of hamlets, and the whole area of the district, waste as well as cultivated, was included in the village boundaries. The holders of cultivated plots were declared to be joint proprietors of the areas thus defined in the sense in which that term is used in the plains.

The transformation thus effected has the following main features:—

(1). The body of landholders in each circuit were converted into a proprietary body, in which each landholder (or *khewatdár*) was

proprietor of his own holding of arable land, and co-proprietor (in proportion to the amount of land revenue paid by him) of the waste.

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(2). As a natural corollary to this, when the time came for assessment, the revenue of each circuit was assessed as a lump sum for the payment of which the whole body of landholders became jointly responsible during the term of Settlement. Great as this revolution was, it appears to have been quietly acquiesced in by the people, who indeed were considerable gainers by the innovation; for with the rights of property acquired in the waste, the village communities received, by way of compensation for the joint responsibility imposed, the right to collect and divide among themselves the income arising from it, which was formerly included in the regular revenue collections made by the State.

(3). Though in theory Barnes states (section 129) that "extensive wastes and forests are usually considered the undivided property of Government," yet it has resulted from his arrangement that the property in the soil of waste land has been held by Government to have passed to the landholders, the State retaining only general rights of property in the timber, which rights, in a majority of instances, but not in all, are especially reserved in the village administration papers.[12]

(4). The State being the proprietor of forest trees in the waste, it follows that in the forest, that is, in waste land more or less covered with wild tree or bush, the State and the landholders have separate properties, neither of which are free, for the property of the State in the trees is subject to the right of the landholders and other residents of the village (and, perhaps, of other villages) to obtain the necessary quantities of wood for fuel, and timber for farm implements and building purposes; and the property of the landholders in the soil is subject to the right of the State to preserve the trees.

(5). The State, while transferring the property in the soil of the waste to the owners of fields, necessarily reserved the existing rights of third parties; the rights of the Gujars to their *soánas*, or cattle walks, and of the Gaddí shepherds to their sheep runs, remained unaffected by the change; as also did the rights of common belonging, by custom, to the people of one *mauza* in the waste of another *mauza*.

(6). In the changes thus effected, holdings of cultivated land alone remained unmodified. Upon these the effect of the Settlement proceedings was to confirm the tenure, making it *de jure*, as well as *de facto*, proprietary.

(12) It was sought subsequently to evade these consequences, but the Government steadily refused to sanction any procedure which could possibly be construed as a breach of faith. For an account to the controversy which arose upon the subject, see Lyall's Report paras. 28, 29.

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Classification of village tenures. Lyall, § 167.

To bring villages thus composed under the usual technical classification involves necessarily some straining of the terms employed. The technical nomenclature could perhaps be applied with less violence to the hamlets than to the villages as a whole. Thus Lyall wrote—

"The hamlets, taken separately, are, in respect of tenure, little miniatures of the villages in the plains. The Hindu law of inheritance, and divergences from such law caused by various causes, taken with the original *ryotwári* tenure prevailing under former governments, explain everything. About 7 per cent. might be classed as *zamíndri*, 29 per cent. as *pattidári*, and the rest as *bhaiachára* estates. But it is safer not to bring into the hills these strange terms which are apt to mislead, and to say merely that about 7 per cent. are at the present moment owned by one man or by several holding in common, 27 per cent. by bodies of men (generally of one family) holding in part at least severally, and owning the estate on ancestral or customary shares, and the remainder by men also holding in whole or part severally, but not on shares, and where the only measure of right *quoad* the whole hamlet or the undivided part of it, is the proportion paid by each landholder of the sum total of the revenue."

Kharetars or hay preserves. Lyall, § 38.

Although the people graze their beasts indiscriminately in waste lands among the hamlets, guided only as to where they should go by certain vague rules of custom based upon mutual convenience, yet certain parts of such waste are appropriated, for a part of the year, by individuals as hayfields or *kharetar*. Any time between the 15th June and the 15th October it may be observed that, while the greater part of the waste near the houses has been closely grazed, there are many clearly defined plots in which the grass grows long and thick. These are the *kharetars* of the landholders, on which they rely for a supply of hay and long grass for thatching; often these plots are protected by the steepness of the ground or by some natural barrier, but, where necessary, the cattle are kept off by a temporary hedge of thorns. These hedges are put up at the beginning of the rains, and removed when the hay is cut; so that for the greater part of the year no one but the men of the place could tell where the common waste begins or the *kharetar* ends, and, in fact, there is then no distinction, as both are grazed over indiscriminately. The limits of the *kharetars* are fixed; the same plot is preserved each year; most landholders have their *kharetars*, but a few have none, and others, who might be expected to have much have very little. Generally the *kharetar* is in the waste nearest the house and fields of the holder, but sometimes it is near another hamlet, in a different *mauza* or circuit, in a forest, or high up on the hills. Those who have no *kharetar* make a shift by putting a corner of a field in grass, or by preserving the grass on the terraces and banks of their fields. In former times, when there was more elbow room, the neighbours would not object to a man hedging round a bit of waste for a time, particularly in the rainy months when grass is plentiful. In a few years he or his successors would have established a prescriptive right; this is how most of the *kharetars* originated, but some, no

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Kharetars or, hay preserves.
Lyall, § 38.

doubt, were assigned to the holders by orders of the Rájás or officials of the State. For instance, in some villages which have always been but scantily supplied with grazing land, there are families of Labánas who hold very large *kharetars* and very little cultivated land : these men keep many oxen, and are hereditary carriers : the Rájás gave them large *kharetars*, because they frequently impressed their oxen for the carriage of stores.

The landholders did not consider themselves owners of their *kharetar* lands in the same way or degree as of their cultivated fields. They paid no rent to the State for them, and the payment of some kind of rent or revenue to the State is the great criterion of ownership in the mind of a hill-man. The Rájás would have held that the right was a right to the grass only so long as the land was not granted to any one for the purpose of cultivation, and the landholders would not have denied the theory, though they would have objected to their *kharetars* being turned into fields, on the ground that grass was necessary to them. In Mr. Barnes' Settlement papers *kharetars* were not distinguished from the rest of the waste lands. But in practice the title to the hay has been recognized to be as valid and absolute as that to any other property. Mr. Lyall divided the *kharetars* into two classes, *garhú*, near the house or amidst the fields, and *ban* in the forests or on the high hill slopes. The former were recorded as private property ; the latter as village common, subject to the individual's customary right of cutting hay for three months.

Rights of pasture and grazing dues.
Lyall, § 185.

The rights of pasture are described in Chap. II. A, pp. 135-44. Of the cattle-runs, whether *soáná*, *mhenhára* or *dhár*, the only ones recognized in the old Settlement records were those held by Gújar herdsmen on whom alone the grazing tax was maintained after Settlement. The reason of the distinction was this. When, at the Regular Settlement, the miscellaneous dues which had previously been collected by the State were made over to the newly constituted village communities, the Gújar herdsmen objected to their grazing dues being transferred on the very reasonable ground that the limits of their runs and of the village overlapped, so that collections would have been difficult and liabilities uncertain. All exclusive rights to grazing possessed by Gújars were entered in the Settlement records. Such exclusive rights exist only in Kángra Proper, and not in all parts of it, nor for all Gújars.

With regard to the sheep-runs of Kángra Proper, Mr. Lyall thus explains his action :—

"In the case of the sheep-runs (*dhár*) in Bara and Chhota Bangáhal the rights are sufficiently definite and clear, and are declared in the village records ; but the runs in other parts of the Dháola Dhár are ordinarily admitted to be open to all comers, and the preferential claims asserted to a few are so vague and loose in nature, and difficult to attest, that I thought it safest to make no entry regarding even them. So, again, no entry in the village records will be found with regard to winter sheep-runs

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Rights of pasture and grazing dues. Lyall, 185.

(*ban*), though certain families have undoubtedly distinct and definite rights of a kind in them, except in the Núrpur direction. I, however, had a return of these winter-runs compiled, but I purposely refrained from attesting it. The rights of the persons claiming to be the *wáris* of the run, and of those who are associated with them (if the latter have any rights), are in a loose, fluid sort of state. I did not wish to strengthen and petrify them by bringing them to book. The Deputy Commissioner in his executive capacity should, however, in my opinion, look after the interests of these shepherds in case of quarrels with the village communities, for in respect of grazing rights they are tenants of the State within the interest which it has reserved to itself in the forests."[13]

It may be noted that the cattle and sheep-runs often overlap each other, as, buffaloes and sheep feeding on different herbage, the two rights do not conflict.

Rights in streams.

In Kángra the title of Government, by old custom, to all natural streams and rivers is clear, subject, however, to rights of user possessed by shareholders in canals, owners of water-mills or persons entitled by custom to erect fish-weirs. Water-mills are sometimes owned by Jhíwars or Kahárs; oftener they are owned by landholders, and worked by Jhíwars. A tax on them, which used to go to Government, was, at Settlement, made over, as miscellaneous village income, to the landholders of each *mauza*. *Chips* or fish-weirs are put up in fixed places in small streams for two months in early autumn, and in branches of large rivers later on when the floods are abating. In most parts the landholders of the adjoining hamlet unite to put up the *chip*, and they claim a vested right to the place and would object to a new weir being erected within a certain distance, or within their hamlet: yet the right can hardly be said to go altogether with ownership of the fields on the banks, as an owner sometimes has no share in the *chip*. Prescription or custom is the test.

Position to which holders of subordinate interests in the land are now entitled. Lyall, § 48.

Lyall thus discusses these subordinate rights:—

"The tenures which I have been describing hitherto were formerly all of one grade. The Gaddi shepherd and Gújar herdsman held their interests in their *dhárs* or *soánás* as directly of the State as the regular landholders held their fields. The same may be said of the owners of water-mills, of *lahrís*, or of privileges of setting nets for hawks, or putting up fish-weirs in certain places; and I do not know that the position of these tenures is necessarily altered by the fact that the State has transferred the ownership of the soils of the wastes to the village communities. The Gaddi shepherd, at any rate, who pays his grazing fees direct to the State, still holds his interest direct of the State. He is a tenant of the State within the interest which it has reserved when divesting itself of the ownership of the soil. With regard to the Gújar herdsman, the hawk-netter, or mill-owner, the case is perhaps different; they now pay their dues to the village communities, and must, I think, be considered to hold of them. But if their tenancy originated before the State transferred

(13) It is not uncommon for the *dhár wáris* to attempt to sublet his *dhár*, but the people in general have never acquiesced in this, and the practice of alienation has been forbidden in the Forest Settlement of Bangahal which is now (1904) before Government.

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the proprietorship of the soil to the *zamíndárs*, they should, in my opinion, be held to possess a heritable and transferable title, and to be subject to pay rent or dues at customary rates only, or, in case of a general revision of assessment, at rates to be fixed for term of Settlement by the Settlement Officer, at the same share of net profit as may be used in assessing the land tax. The actual beds of streams and the water in them belong to Government. If, therefore, any persons have a right to erect fish-weirs in them, they are tenants of the State in respect of such right. No dues have ever been exacted from such persons though they used to send a big fish now and then to the Rája in olden times. The *lahri*-holder pays no rent either to the State or communities. He is proprietor of his holding, but not a shareholder in the village. In one way he may now be considered to hold of the village community, for, if his interest lapsed, the land would revert to it, and not, as before, to the State."

Position to which holders of subordinate interests in the land are now entitled. Lyall, § 48.

He thus describes the rights retained by Government in village waste :—

Government rights in waste. Lyall, § 191.

"With regard to forests, all trees growing wild or planted by Government in common waste are asserted to be the property of the State, with reservation of the rights of use (*bartan*) belonging by custom to the landholders of the *mauzás* and others ; it is also mentioned that conservancy rules have been from time to time framed by Government for the protection of the trees, and the regulation of the exercise of the rights of use, and that these rules are binding on the landholders till altered by Government. Again, it is declared that common waste of the nature of forest cannot be divided, except with permission of Government, which may be refused in the interest of forest conservancy. Again, it is declared that common waste cannot be broken up for cultivation, or enclosed or transferred by sale, &c., without permission obtained by an application to be presented at the *tahsil* ; and that permission may be refused in case there are trees on the land, either absolutely or until payment of their value, and that persons taking possession without permission may be ejected by Government. These rules only define in precise terms what has been the former practice of the district under those Deputy Commissioners who have looked actively after the forests. Permission to cultivate has very frequently been refused, and squatters on forest land have been forcibly ejected. It is true that practically no restrictions have been put upon the sale of forest lands to Europeans who wanted them to form tea or cinchona gardens, but this was because Government saw good reason for sacrificing its forest rights in such cases. Again, it is declared under the authority of the letter of the Secretary to Government, Punjab, No. 347, dated 6th January 1867, that the State has relinquished its claim to royal trees in cultivated land or in land entered in the new records as private waste." (14).

For the tenure of lands cultivated for tea, see Chapter II.

Tikabandi or definition of hamlet boundaries.

In 1863, after the question of the proprietorship of waste lands had been finally decided in favour of the village landholders, Major Lake, then Commissioner, recommended that the boundaries of hamlets

(14) In private waste are included—1*st*, the small plots held by almost every landholder and now included in the rating (*báchh*) ; and, 2*ndly*, the blocks of waste land bought of village communities by Europeans prior to revision of Settlement. I brought these clauses specially to the notice of Government in my No. 173, dated 25th November 1868, to the Commissioner of the Division in answer to a question put by the Financial Commissioner, also in my No. 309, dated 16th August 1868, to Secretary to Financial Commissioner.

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Tikabandi or definition of hamlet boundaries.

within *mauzas* should be defined in the rest of Kángra Proper, as they had been at the first Settlement in a great part of *tahsil* Hamirpur and the waste lands in that way subdivided. He mentioned that such subdivisions existed more or less in other parts of the District, but were quite unrecognised in the Settlement Records, which described all waste as the common property of the whole *mauza*. This, when the demand for land arose, hindered sales, and caused injustice to individuals ; on the one hand, no man was willing to sell land of which he had in practice the exclusive enjoyment, when he would only get a small share of the price in case of sale ; and, on the other hand, a majority entitled by the record to a share of the price could always be found who were ready to sell land in which they had no right by custom and no enjoyment in practice. The Government approved the measure, and a beginning was made in *tahsil* Kángra. Hamlets properly so called did not generally exist in this tract, but there were large subdivisions of the *mauzas*, commonly known as *tíkás*, and most of these had been demarcated in a rough way by the *patwáris*. The first thing to be done in every *mauza* was to find out into how many hamlets it should be subdivided, and to demarcate their boundaries. The people, as a rule, were eager to subdivide, as the measure gave them, for the first time, what they felt to be a solid property in the waste : and, moreover, did away with the fear they had long entertained that Government was about to take possession on its own account. Where the hamlets or family holdings were large and compact, each formed one *tíká ;* in the contrary case two or more were clubbed together into one. The number of *tíkás* to be made in a village being decided, the settlement and demarcation of boundaries were left to the people themselves. With few exceptions they adopted without dispute the natural lines which had always been more or less vaguely recognized among themselves. It was only when these natural lines produced a glaringly unequal distribution of the waste that objections were made to them, and then some slight concession ordinarily produced an agreement. Large blocks of waste were demarcated separately under the nâme *chak shámilát deh*, that is, blocks of the common property of the village. Small blocks of valuable waste to which several hamlets laid claim, and which they did not care to divide, were included in the boundary of one *tíká*, but declared by entry to be the common property of two or more hamlets.

Many objections were brought forward and disposed of ; in most cases by the parties agreeing that certain plots in one *tíká* should be recorded as the common property of two or more. In one or two cases in which the demarcation made was objected to, and it was found impossible to bring the different parties in a village to any agreement, the *tíkás* were declared to be mere survey blocks, and the whole of the unoccupied waste to be, as before, common property of the whole village. Nothing else could be

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done, for the basis of the whole work was mutual agreement, and though boundaries were already recognized in a way, yet they were too vague to be good grounds for decree, and no one would have wished or consented to divide the whole waste of a *mauza* in proportion to rating for the revenue, which we have made the measure of right in waste lands of *bháiachára* villages in the plains. The measure of *tíkábandi* was not extended in revision of Settlement to *tahsil* Kúlu for the reasons given in Part II of the Settlement Report.

Result of the definition of hamlet boundaries; extent to which the waste lands have been subdivided.

The result of the measure in Kángra Proper was to demarcate in the *kabza wárí talukas* of the four *parganas* as many as 5,688 *tíkás*, of which 5,512 were true hamlets or separate estates and 176 were blocks of waste and forest reserved as common property of a whole township. Of the hamlets, 607 contain within their boundaries some plots of waste land, which have also been reserved to the whole township, but with these exceptions all waste in hamlet boundaries now belongs to the landholders in the hamlet, subject, however, to the forest rights of the State and to rights of common pasture, &c., which may belong by ancient custom to people of neighbouring hamlets, so long as the land is not brought under cultivation. In these *mauzas*, therefore, in which *tíkabandi* has been effected, the township now resembles in aspect those common in some parts of the Multan Division, in which the whole of the cultivated and the whole or greater part of the waste lands are divided into separate ring fence estates; and the only bonds of union are the common village officers and the mutual liability to make good the revenue, with, in some instances, the addition of a share (calculable on share in payment of the revenue) in a block of common waste. Out of 898,504 acres of unoccupied waste in the 582 *mauzas* of Kángra Proper, 392,437 have been reserved as common land of whole township and the rest has been divided among the *tíkás*. In 244 townships all waste was subdivided; in 214 some was reserved; in the rest no *tíkás* were made; of these one or two were not divided on account of dispute; a few more were too small; the rest are outside the hills, and resemble villages of the plains in character of tenure. These figures do not, however, show the full amount of subdivision of waste which was effected in revision of Settlement. The great majority of the *tíkás* contain the holdings of several distinct families; and where, as is often the case in the low hills, these holdings are themselves compact, and stand apart from each other, these families took the opportunity offered by revision of Settlement to divide among themselves the whole of the waste lands within the boundaries of their *tíká*, which has thereby become a mere cluster of separate estates, each of which has its arable and waste lands in a ring fence. There are 523 *tíkás* of this description, and in a great number more, most of the waste has been so subdivided, leaving only a small proportion of the common property of the different families in the *tíká*.

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Consolidation of *mauzas* by transfer of outlying plots (*chak ták dakhili*).

In the irrigated tracts several *mauzas*, or rather *lambardárs'* jurisdictions were often much intermixed. No changes were made when *mauza* boundaries were defined at first Settlement; hence it followed that many family holdings of fields were separated (in the records) from the waste lands surrounding them and the *mauza* to which they naturally belonged, and treated as outlying plots (*chak dákhilí* or *khárijí*) belonging to another with which they had really no concern. The families owning these plots lived on or close to them, and not in the *mauza* to which they belonged in theory. So long as the waste lands were recognized as the property of the State it did not matter much to a landholder to what *mauza*, or rather circuit of management, he was attached; but when the property in the waste was transferred to the village communities, it became clearly important to him that he should have a proprietary share in the waste lands round his fields and homestead in which he had by custom a right of user and not in other waste, perhaps several miles away, with which he had practically nothing to do. It was, therefore, determined to unite these plots, which were numerous in the main valley, to the village to which they naturally belonged.

Origin of difference in land tenures of hills and plains. Lyall, § 26.

"It may be worth while to make a guess as to the original cause of the difference between the tenure of land in these hills and that existing in the plains of the Punjab. It may perhaps have to do with the ethnology of the country; there is an idea current in the hills that of the landholding castes the Thákkars, Ráthís, Kanets, and Ghiraths are either indigenous to the hills, or of mixed race and indigenous by the half blood, and that the Rájpúts, Brahmans, Khatrís, and Jats, and others are the descendants of invaders or settlers from the plains. It is commonly believed that the inhabitants of the plains are the descendants of tribes of Aryan race, who successively invaded India from the north-west. They came as settlers, and more or less completely expelled the aborigines from the tracts in which they settled, driving them back into the forests and mountains. It is easy to see how such a settlement by free tribes might result in a division of the country into estates held by village communities. I believe that this is how the plains of the Punjab were settled. As to the hills I suppose that they remained to a much later date inhabited only by aboriginal tribes,[15] and that eventually they were invaded not by tribes of settlers driving back the old inhabitants, but by military adventurers subduing them much in the way in which Ireland was first invaded from England May not certain peculiarities which we see in the hills, such as the formation of petty principalities, the sole lordship of the chief, the customs of primogeniture in his family, the contempt of the plough and business of farming by Rájpúts and Bráhmans, be explained as the effect of such conquering invasions, and of the military order which the invaders would have to maintain in the constitution of their society in order to keep down a subject race?

"But, perhaps, the physical difference between a flat and a mountainous country will of itself account for the difference of tenures.

(15) Certain peculiarities in the present religious ideas and customs prevailing in the hills have some resemblance to facts recorded of the wild tribes still to be found in some parts of India. There are traditions which show that human sacrifices were sometimes made by the Rájas in comparatively recent times.

In a flat defenceless country like the plains of the Punjab, men naturally congregated in large villages for mutual protection; the houses being built wall to wall, each village was a castle; the land nearest the village was cultivated, the rest remained waste; the men of each village formed in a degree a political unit; village fought with village; and hence an idea of village boundaries and village lordship over the wastes might naturally arise. In the hills, on the contrary, the broken nature of the country prevented the formation of large villages like those in the plains; the houses had to be scattered here and there, so as to be near enough to the patches of culturable land. No single hamlet was strong enough to stand by itself, so all had to put themselves for protection under some territorial chief and to unite under his leadership to defend themselves against outsiders. Hence might arise the idea of the sole lordship of the chief, the absence of village boundaries in the waste and the theory that all the waste was the property of the chief."

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Lyall, § 26.

Subdivision of holdings.

Returns made out at the Revised Settlement showed that there were even in 1867, 37,599 families (*i.e.*, households, or groups of kinsmen holding shares in an ancestral estate and living on it in separate houses) of landholders in the (then) four *tahsils* of Kángra Proper, and their holdings were divided into 79,840 lots. The number of shares is, of course, greatly in excess of this figure, for brothers and cousins very frequently hold their common inheritance without partition. (Lyall). For the four *tahsils* of Kángra Proper, the total number of proprietors and tenants is given in Appendix I to his Report as 232,829.

The following is taken from Mr. Anderson's Settlement Report, section 10:—

"Kángra Proper is a tract of small holdings. Mr. Lyall at the Revised Settlement calculated that 6¾ acres of arable land owned jointly by two brothers or cousins was the ordinary type of a proprietary holding and 3 acres cultivated jointly by two brothers the type of a tenancy. In Kángra the average was 2 acres for a single proprietor and 1 acre for a single tenant. He considered that subdivision had reached its lowest point; and he noted that even then they could not all live on the land, and that many had to leave their homes for service. But the process of partition has been going on rapidly since the Revised Settlement, and the statistics show that the area per holding is now a good deal less than it was.

Tahsil.	Average cultivated area.			Average revenue per holding.
	Per holding.	Per owner.	Per house of five persons.	
	Acres.	Acres.	Acres.	Rs.
Kángra ...	1·7	1·3	2·6	4·5
Pálampur	2·2	1·7	3·1	4·8
Hamírpur	4·7	2·9	6·0	4·0
Dera ...	2·9	1·8	4·2	4·8
Núrpur ...	4·1	3·1	4·9	5·1
Total ...	2·8	2·6	3·9	4·6

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Subdivision of holdings.

"The figures for the average area per holding and per owner are prepared by *tikás* and not by *mauzas*, and they are therefore somewhat misleading, as not only does the same owner frequently have shares in several holdings in the same *tiká*, but he may also have land in other *tikás* of the same village. The smallness of the holdings may thus be to some extent exaggerated. I have therefore given the area for each family on the understanding that it consisted of five persons. Such a family has in Kángra about 2½ acres and in Hamírpur as much as 6 acres, and over the whole 4 acres. There is almost four-fifths of an acre to each head of the population. As was to be expected under the circumstances the land is mostly cultivated by the proprietors, and but for the prejudice of many Bráhmans and Rájpúts against ploughing the area of *khud-kásht* would be considerably higher."

Tenants and rents.

Tenants in this District fall into three main classes:—

(1) The tenant who farms with plough and oxen furnished by the landlord.

(2) The true tenant farmer or *opáhú*.

(3) The occupancy tenant.

Class I: tenants who cultivate with landlord's plough. Lyall, § 60.

The class which farms the land with plough and oxen furnished by the landholder, comes between the *káma*, who is a mere farm servant, and the regular *opáhú* or tenant farmer. They are called by various names in different localities, the name generally having reference to their share of the gross outturn, which is one-half of what remains after putting aside the *sat* or share formerly taken by Government, the *sat* being half or a third, their share is a fourth or a third; if they are assisted by a *káma* supplied by the landholder, they get only an eighth. Hence originated the names, by which they are commonly distinguished, of *chautegú*, *triháná*, or *atholú* tenants. In Pálam they are also called *phúk-pholú*, a name which conveys the idea that such a tenancy is a livelihood for a single soul only. The custom is for the landholder to engage with men of this class at the beginning of the year for the year only, giving them something at the time by way of *sái* or earnest-money. It is of course impossible for any kind of tenant right to grow up in land farmed in this way from year to year only.

Class II: tenants who cultivate with their own ploughs, &c. Lyall, § 51.

The true tenant farmer or *opáhú* finds his own livestock and implements; if he resides on the land he cultivates, he is generally distinguished as a *basnú* or *basikú opáhú*.[16] If he lives in the village but not on the land, he is called simply an *opáhú* or an *adheo*, or a *kirsán;* and if he comes from another village to cultivate, a *hal chúk*, *bhatri*, *oprá* or *dúdharchár opáhú*. The last word implies that he has put up some kind of shed on the land in which to stay the night when necessary. These *opáhús*, with the exception of a very few who pay *rúrú*, that is, a fixed rent in grain and cash, are all *metayer* tenants, sharing the gross produce with the proprietor in proportions which vary according to agreement or

(16) The word *bijhiá* is often applied to an owner of the land to distinguish him rom the mere tenant farmer or *opáhú*.

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Prevailing understanding with regard to right of proprietor to evict. Lyall, § 51.

custom of the locality. When the grain is in the heap, the fees due to the weighman, watcher and rural artizans, are first deducted and the remainder is then divided. In most localities the proprietor gets a half even on unirrigated lands, but if tenants are scarce, or the soil not very good, he gets only two-fifths or one-third, or in some cases one-fourth. On the other hand, on good irrigated lands he gets more than a half. For instance, in Ghiroh, Bandí, and Chárí, exceptionally fertile villages in *taluka* Rihlú, the produce of the irrigated lands is generally divided between proprietor and tenant as follows:—The *púrána mál*, that is, the old Government demand, so many measures of grain, is first taken out of the heap by the proprietor, then the seed corn, with half as much again as interest, is taken out and appropriated by the person, whoever he might be, who supplied it at sowing time. The remainder, after deduction of village servants' fees, is divided half and half between proprietor and tenant, but the proprietor, when the tenant's share is ascertained, recovers from him a fee of 10 per cent. in grain or *panchotra*. Nowhere else does the proprietor get such a large share of the produce: in the Hal Dún he only gets half, and in the best irrigated lands of Pálam and Rájgiri only half *plus karda* or *panchotra*, at the rate of five *kacha sers* per *kacha man* on the tenant's share. In Rájgiri and Pálam the produce of a field of sugarcane is divided as follows:—If the proprietor and tenant go halves in the expenses of working the press and the cauldron, then the *gúr* or molasses is divided half and half; if the tenant bears all expenses, then the proprietor gets only one-third.[17]

Services rendered by tenants to landowners. Lyall, § 52.

The tenant farmer, in addition to his rent, is bound to give three days' work in the year on any other land his landlord may have, if asked to do so. This service goes by the name of *jowári*. One day called *haleta* is taken at ploughing time, another (*daretar*) at reaping time, a third at *karoti* or mowing time. In some places only two days' work is given instead of three. The landlord has to find the tenant food for the day. This custom of *jowári* prevails generally in Kángra, Hamírpur, and part of Dera: it is less defined towards the plains and in Tahsil Núrpur; there, particularly in *talukas* Indaura and Khairan, the proprietors work their tenants in a rougher and looser fashion, getting what work they want out of them, but following no fixed rule. When a landholder goes on a visit, or entertains a marriage party, the tenant carries his bundle or comes to work in the house, getting food while so employed. This, though generally done, is not always or strictly enforced. A landholder only expects service of these kinds from a regular tenant, that is, from a family which holds a whole farm of him: between whom and himself there is a permanent connection.

(17) It is calculated in making account of working expenses that it takes twelve men and twelve oxen to work a sugar-press, cauldron, &c. The owner of the plant, whether he be the proprietor or tenant, charges for wear and tear of the press and cauldron, respectively, two or three *kacha sérs* of *gúr* per day.

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Services rendered by tenants to landowners.

The outsider, who comes from another village to cultivate certain fields for a season, or the man who holds a stray field only, would not be expected to do any service. It is a general custom in Hamírpur, Rájgiri, and parts of Pálam for the tenant to present to this landlord, on *sairi* day, an offering of a dish of walnuts, or a bunch of plantains. If the tenant is also an artizan, he presents some article of his manufacture, such as a pair of shoes, a bottle of oil, the legs of a bedstead, &c.

Customary time for evicting a tenant.

With regard to time of change or eviction of tenants, the general custom is, that, if a landlord puts in a man to cultivate the autumn crop, he must let him hold on for the spring crop also; whereas, if he puts him in before the spring crop, he may evict after it is harvested. The explanation of this is, that the autumn crop puts the farmer to greater expense and trouble, and it is therefore thought that he should be allowed to work out in a second harvest the benefit of the labour and manure put in for the first. But in some exceptional places the spring harvest is the most important, and there in consequence the rule is reversed.(18) Mr. Lyall wrote :—

Prevailing understanding with regard to right of proprietor to evict.
Lyall, § 54.

"The only class which are felt by the parties to hold from year to year, or for one harvest only, are the *phúk-pholús* and others who farm with landlord's ploughs, and the *opra opáhús* and others who come from other villages. Between the *basíkú opáhús* (who have been induced to settle down on the land, and build themselves a *basi* or homestead on or near it for the purpose), and their landlords, the feeling or understanding is different. There is no deed or express verbal agreement, but the implied contract is that the tenant shall hold so long as he farms well and pays his rent; or in other words, *tá qusúr*, that is till commission of fault against his tenure.(19) Between the landlord and the other village *opáhús* who do not reside on the land, and lived in the village before they got it, who perhaps practice another trade besides farming, the feeling is rather that the tenant holds not *tá qusúr*, and not from year to year only, but for an indefinite time until it is to the advantage and convenience of the proprietor to dispose otherwise of the land. I have been talking of course of the fields which form a tenant's regular farm, not of stray fields, which he may take up in excess from time to time.

"This distinction, which I have drawn between the *basíkú opáhú* or, tenant settled down on the land he farms, and the *opáhú* whose home though in the neighbourhood, is not connected with the farm, is one which is, I think, generally recognized. It is based on the presumption that

(18) This general custom is expressed in a popular rhyme—
" His autumn, his spring harvest : His betrothed, his bride.'

(19) " At several meetings of proprietors and tenant held during Settlements the people were asked to explain what they considered a fault or *qusúr* which would justify a proprietor in evicting a tenant of this kind. They agreed in saying that it must be a fault strictly connected with the farm and causing loss to the proprietor, such as continued bad farming, stealing from the threshing floor, or failure to pay the rent punctually where the rent is a fixed sum. I remember myself putting to one meeting the case of a tenant whom I supposed to have lost his temper about a trifle, and to have given a deal of abuse to his landlord. I asked whether such conduct would be a fault justifying eviction and was told at once that it would not, though there is a particular dislike of abuse in the hills."

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in the one case to induce the tenant to move, build, and settle down, he must have been led to expect some permanence of tenure; in the other case the same presumption does not arise. But to say that by custom and feeling of the country the whole question of right depends on whether the tenant lives on the land or not, is to say too much, and to draw a more distinct line between the two classes than really existed or exists. In point of fact, the degree of length of occupancy also carries great weight. Mr. Barnes, in the passage already quoted says: 'Sometimes the agent acquires, by long possession, a prescriptive right to cultivate, and becomes a fixture upon the soil; and I can say that in my Indian experience I have not met with any race in whose minds the idea of right to a thing seems to grow up, out of mere enjoyment of it, so quickly as in the minds of the men of these hills. Therefore, even where the tenant does not live on the land, if he has held for many years, or if the tenancy has descended to him from father or grandfather, it is felt to be a very hard case if he is evicted without some strong cause.'

Class II tenants who cultivate with their own ploughs, &c. Lyall, § 54.

"As to the *basíkú opáhús* (particularly those who hold of proprietors who have a caste or family prejudice against farming themselves), no one can talk much with them without seeing that they at least believe themselves to have some kind of right of occupancy. In the Pálam particularly I observed that those of old standing conceive themselves to have a right to hold from the proprietors parallel to the right the latter have to hold of the State. The proprietors in former times only held of the State so long as they did service and paid rent punctually; so the tenants conceive themselves to hold of the proprietors. Just as the hold of the proprietor or crown-tenant, weak at first, became strengthened by long possession and descent from father to son into a *wárisi* or recognized right of inheritance, so the same incidents have strengthened the *opáhú's* hold on his farm. I have heard tenants of this class, speaking in evident good faith, define their own interest and that of the proprietors in the land as follows: 'They are (*málik*) owners of the (*sat*) first half of the grain, and of the (*theka*) business of paying the revenue, and we are (*málik*) owners of the (*krat*) remaining half, and of the (*kásht*) business of cultivation. And if you question the proprietors, they will admit that a *basíkú opáhú*, even of short standing (unless he received the *basi* or homestead ready-made from the proprietor), ought not to be evicted except for grave fault, and that it is a great sin (*páp*) to evict one of old standing whether his progenitor got the *basi* ready-made or not.'"

Class III. occupancy tenants.

A third class of tenant remains, possessing occupancy rights as defined by the Punjab Tenancy Act. This class is composed of two main elements—ex-proprietors and reclaimers of waste. There are many ways in which persons formerly proprietors have, while retaining possession, lost their former status, some of which are enumerated by Lyall:—

Lyall, § 57.

"Perhaps," he writes, "the Rája assigned the rents or revenue of their lands in *rozgár* or *muáfi* to some courtier, priest, or official. Assignees of this kind if they lived on the spot, or enjoyed the grant for a length of time, acquired in all men's eyes a kind of property in the land, and reduced the cultivating proprietors to a very subservient position. When the Sikh Government resumed a grant of this kind, to break the blow they allowed the ex-*muáfidr* to engage for the revenue and collect the grain rents as before. We did the same in many cases when we first took the country; and at Regular Settlement the man who paid the revenue was recorded proprietor. Again, proprietors who got into debt or arrears of revenue,

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often agreed with some banker, corn-merchant, or village *kárdár*, that for a time he should pay the revenue for them, and recoup himself by taking from them half the outturn. This was also the form of the only kind of mortgage known. When a man, be he *kárdár*, creditor, or mortgagee, was allowed to remain long in such a position, the origin of his connection with the land became forgotten or hard to prove, and the old proprietors sometimes sank into tenants, or were made so by error at first Settlement. Public feeling in Kángra undoubtedly awards a strong right of occupancy to all tenants of the ex-proprietor class, no matter in what way they may have lost grade."

"As to the reclaimer of waste," Mr. Lyall continues, "the waste being all State property or no man's land, it followed that no private person held any which he could make over to another for cultivation, and that the man who first cleared a field must hold it as a crown-tenant or proprietor, not as an *opáhú*. This was the rule; but in the Sikh times, when the *kárdárs* could do much as they liked, a petty *kárdár* or village official would sometimes induce a man to break up waste with the idea of becoming a proprietor, and then dishonestly get the land entered in the revenue paper in his own name; or perhaps it would be understood that the land would stand in the *kárdár's* name, that he would take grain and pay cash to the State; but in such a case it is certain that there would be another understanding between the parties entitling the cultivator to permanent occupancy. Without such an understanding no man would have gone to the expense and trouble of breaking up waste in those days. If, therefore, a man occupying the position of a tenant can prove that the land when he first got it was waste, then it is certain that, by feeling of the country, he is entitled to a right of occupancy; the only exception which can be imagined would be a case in which the cultivator had been at no cost of his own, and supported and supplied with stock by the grantee, but such cases, I think, very rarely occurred in practice; the proprietor would have to prove the exception."

The tenants who are ex-proprietors are now protected by Section 5 of the Punjab Tenancy Act; and by Section 69 a tenant who has brought under cultivation waste land in which he has not a right of occupancy is entitled on ejectment to receive compensation for disturbance, but the mere reclamation of land from waste does not confer a right of occupancy.

Adhsális and *sánjhís*. Lyall, § 58.

Two peculiar forms of partnership in land are found in the District:

(1) The *adhsáli* is a partnership [20] between cultivator and non-cultivator; instead of the cultivator paying the *sat* or lord's share of grain to the non-cultivator who pays the revenue, here both share the *sat* and pay the revenue between them; and there is nothing on the surface to show which of the two parties is the proprietor and which the mere partner or *adhsáli*.

(2) *Sánjhi* implies partnership both in payment of revenue and cultivation. Proprietors who had more land than they could manage

[20] Taking the *sat*, is no sure proof of proprietorship, for in most parts of the district a *muáfidár* takes from the cultivators, who may or may not be proprietors, the same share of the produce which a proprietor would take from a tenant. Again, a proprietor pays the *sat* to his mortgagee, and the latter pays the revenue to the State.

often took a friend into such a partnership, dividing the grain and payment of revenue with him half-and-half, or on the number of ploughs put in by each. Here, again, there was nothing on the surface to distinguish the *sánjhi* from the proprietor.

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Adhsális and *sánjhis.* Lyall, § 58.

The *adhsáli* tenure commonly arose from the free act of a person in full possession as proprietor,—some one who could not cultivate himself or get a tenant to settle down on other terms, or who could cultivate but found difficulty in paying the revenue, and bribed a capitalist to help him by admitting him to partnership. Supposing it can be shown which of the two parties in a holding is the original proprietor or *wáris*, then present native feeling attaches little weight to the claims of the others, *i. e.*, the *adhsáli* or *sánjhi*. It presumes that the proprietor admitted him of his own free will to the partnership, and can dissolve it when he likes. If, however, it could be proved in any case that both parties' interest in the land began at the same or nearly the same time, that, for instance, one of them got a lease of fields from the State, and immediately associated the other with himself, then the feeling would be in favour of making both parties proprietors, or at least of declaring the partnership indissoluble, except by mutual consent. Again, when the *adhsáli* cultivates, his rights as a tenant may be very strong, though as *adhsáli* he holds at will. The claims of such a tenant are, in practice, considered strong; the fact that the proprietor conceded so much is proof presumptive that the tenant helped him through difficulties which might have cost him his land, or that at least great inducements were held out to induce the tenant to settle down.

The number of *sánjhidárs* and *adhsálidárs* is getting less daily. The names of many were struck out in the recent Settlement in accordance with the terms under which they held, while others have been made proprietors or occupancy tenants of part of the land they cultivate. The cases of those that remain will be determined on their respective merits.

(*b*). *Collection of Land Revenue under Native Rule.*

Modes of collecting the land rent or revenue, and peculiar forms of holdings under the Rájás. Lyall, § 31.

The Rájás collected the land rent or revenue in various ways. In the unirrigated tracts the commonest way was to appraise for each harvest the actual produce, and then either to collect the Rájá's share in kind, or, more commonly, to convert it into cash at rates somewhat above price current. The Rájá's share was a half on good land; two-fifths, third, or even a fourth, on inferior lands. This share was called *sat* and the other, or cultivator's share, was in some places in a rhyming way called *karat*. The *sat* was also commonly called the *hákimi hissa* or ruler's share, and though Government now takes no share of the grain, the name is still used in dealings between present proprietors and their tenants. For instance, where a proprietor and tenant cultivate a field in common, in dividing the produce a half or third will be put aside as the *sat* or the *hákimi hissa*, and the rest (*i.e.*,

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the *karat*) divided on the number of ploughs furnished by the two parties. The rents on crops other than grain, such as sugarcane, tobacco, safflower, &c., were usually (not always) collected as in other parts of India, not by share of produce, but in cash at rates per area of crop fixed for each tract. The patches of land irrigated from small streams which are found here and there in the driest parts of the hills, paid sometimes by share of produce, sometimes in cash, at sums fixed for each field or at fixed rates per area.

This was the normal way of collecting the land rent in unirrigated tracts; but in many places, when the average value of the collections had been ascertained and little room remained for increase, a cash *jama* or rental was assessed, which continued without change for a length of time, in fact until there were strong grounds for increasing or diminishing it. These assessments were not made *mauzawár* as in the plains, but for each family holding or, in other words, the *jama* or rental was not fixed for the whole *mauza* in one sum, but for each hamlet or homestead (*gráon, lárh*, or *bása*). The fixed rental covered the fields in cultivation only; if a new field was added to the holding from the waste, it was assessed, and the rental to that extent increased. In *taluka* Rámgarh there prevailed at one time a peculiar kind of fixed assessment. The fields were divided into three classes, and assessed in fixed quantities of grain according to class; this grain was not actually collected, but was converted every year into cash at rates a little above price current.

In some tracts a more artificial system prevailed than that of simply assessing the holding of each family. In place thereof the fields were grouped into arbitrary divisions or allotments, presumed to be of about equal rental one with another. This was, no doubt, in the main only an official mode of reckoning, devised to regulate the demands for rent and service; but the system has also had a considerable effect in shaping the family holdings, which were to some extent forced to fit into the allotments, and not allowed to grow or expand naturally. The names and natures of these allotments varied in different parts of the country; in Núrpur they were called *vand*, in Rájgíri, *khún*, in Jaswán and Chanaur Kohásan, *bher*. The *bher* in *taluka* Jaswán and Chanaur Kohásan were of an average size of about sixty *ghumaos*. Half a *bher* was called an *adher*, a quarter a *peina*. These *talukas* were at one time an imperial demesne, and this measure, the *bher*, is said to have been invented by Todar Mal, the great finance minister of Akbar, probably to facilitate assessments only. Each *bher* was assessed in cash at Rs. 26, and over and above this fixed cash rent a share of the grain was taken, but at lighter rates than usual. The size of a family holding varied from a whole *bher* or more down to a half or a quarter. The *vand* which was in use in most *talukas* of *pargana* Núrpur, was a looser measure than the *bher*. The rents of the land were taken, part in grain by share of actual produce, and part in cash at fixed rates per *vand* varying from three to five rupees.

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The Bangáhal *vand.*

These cash dues, which were called *vangat* or *bangat*, always went into the Rájá's treasury; the grain rents on the other hand were almost always commuted for military service being assigned as *rozar* either to the actual landholders, or to an outsider. In the former case the landholders furnished one man between them for military service; in the latter the *bangat* was paid to the Rájás, half by the outsider (the *rozgárwála*) and half by the cultivators. In lieu of the grain rents of one *vand* the Rája got one soldier; or, according to another account, in some *talukas*, half a *vand* went to an infantry soldier, and one-and-a-half to a mounted man. The grain rents of a great many *vands* in Núrpur were assigned to Bráhman families in *dharmarth*, *i.e.*, for the cause of religion. The *khún* of *taluka* Rájgíri was the same thing as the *vand* in Núrpur, but the *rozgárwála* or assignee in Rájgíri got the whole rents of the *khún* not merely the grain rents, as in the case of the *vand*. In other unirrigated tracts, when the fields were not assorted into *vand* or *khún*, a part of the rents or grain rents were assigned in lieu of military service. For instance, in Mángarh and other parts of Goler each family of Rájpút, Ráthí, or Thákar landholders held about eight *ghumáos* of land rent free, in lieu of which they had to furnish one man in times of peace and two in times of war to attend the Rája.

In Kothís Kodh and Sowár, of *taluka* Bangáhal, a system prevailed very similar to the Kulú *jeolabandi* or division of the fields into holdings known as *jeolás*; but the name of *vand* was generally used instead of *jeola* and the *vand* does not exactly resemble the Kúlu *jeola* in its constitution.(1) The *gráon* or villages which make up the *kothís* are scattered here and there at long distances on the precipitous sides of the mountains. The houses of the village all stand together, and wherever they are at not too great a distance, the ground is not too steep, and other circumstances are favourable, a part of the slope of the hill is brought into cultivation. These patches of cultivation, which are made up of numerous little roughly terraced compartments, are called *sír*. Each household in the village has its *vand* and each *vand* is supposed to have an equal share in each *sír*; and to ensure equality, the share is not taken in the shape of one field in each *sír*, but in several small plots situated in every corner of it; when a *sír*, as was often the case, was injured by a landslip, a rush of water or small avalanche of snow, it was the custom to re-divide by *phoglú*, *i.e.*, lot (cast with marked goats' droppings).

These *vands* were not, as might be presumed, ancestral shares like those on which village estates in the plains are commonly held. The people of a village are not of one stock, and have come to the

(1) We have probably in the *vand* of Bangáhal the primitive type of the Kúlu *jeola*; the tenure was at one time alike in both countries, and popular in origin; but in this poor and remote tract it escaped the modifications at the hands of the Rájás which it underwent in Kúlu.

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The Bangáhal *vand.*

village at different times. Under the Rájás these *vands* were held almost rent free, on condition of furnishing one man per *vand* for military service, and are therefore often spoken of by the people as their *bárto*. The only item paid was a small tribute of grain, which went to provision the local forts. There were several reasons for this light assessment. In the first place Bangáhal was not a hereditary possession of the Kúlu Rájás; if the people had become disaffected, the province might easily have been seized by either the Mandi or the Katoch Rájás; secondly, the lands were poor, and the villages were always liable to be harried by raids from Mandi, between which State and Kúlu there was almost perpetual war; thirdly, besides military service, the people were constantly impressed to carry loads, as the only way to get from Kúlu to Kángra, without passing through Mandi, was by the Sarrí Pass into Kodh Sowár. This round-about and difficult route was, in fact, a highway in those days. The *vands* were not divided among sons; the elder sons went out into the world, lived for a time by serving the Rája, and, in the end, were generally provided for by him by grants of other *vands*, which had escheated to the Crown in default of male heirs or otherwise, or by being allowed a share in some new settlement in the waste. The youngest son stayed at home to succeed his father. In the time of the Chamba Rájás the Gaddís, who held land high up on the sides of the snowy range, where the crops were of little value, paid in a fashion more like a tax per head than a true land rent. Something of everything was taken, some small sums of cash, and some measures of grain, a rope, a blanket, some honey, wild herbs, &c.

Forms of holdings and modes of collection of revenue in irrigated tracts.

Lyall, § 32.

In the irrigated tracts peculiar measures of forms of holding prevailed. For instance in *taluka* Pálam and parts of Rájgiri in the east of the Kángra Valley the fields were grouped into *hal* or ploughs. A collection of fields, for the most part in a ring fence, was rated as one *hal*, or sometime as two *hal*, or half-a-*hal*. The whole plot, or proportionate share of it, formed the holding of one family or individual. Often one family or household owned many *hals* or shares of *hals* in different places and in two or more *mauzás*. Again, in *talukas* Santa and Rihlú, in the west of the same valley, the fields were divided into plots, rated as one or more *ghumáo*. A *hal* ought to be that amount of land which can be farmed with one plough, and a *ghumáo* is a regular measure like an acre; but in point of fact, in this valley there was little or no correspondence, either in size or value, between one *hal* and another, or one *ghumáo* and the next. In the irrigated parts of *taluka* Bangáhal the plots were called *bír* and rated at so many *dharún*. A *dharún* is a measure of seed converted into a land-measure according to the amount of seed required to sow a plot.

Each of these plots of irrigated land, whether rated in *hal*, *ghumáo*, or *dharún*, had its own separate name and separate rental or assessment,—was, in fact, in some degree a little *mahál* of itself.

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The assessment was in fixed measures of grain [1] *plus* some small items of cash, and was known as the *purána múl*, or old valuation. It has existed time out of mind without change, though temporary remissions were often given in bad seasons, or to induce men to settle down on deserted holdings. In the Haldún, or irrigated valley of Goler, the rice lands are divided into plots of from five to ten *ghumáo* called *kola*. Each *kola* was a *mahál* of itself, with a separate name, and held on shares by men of different families who were unconnected with regard to their holdings of *utar* or unirrigated land. The Rájás assigned some share in these *kolás* to all holders of unirrigated land who asked for it, without much or any regard to *mauza* boundaries. There were two classes of *kolás;* 1st, *múdi*, to which there were hereditary claimants, or, in the language of the country, a *wáris* or *dáwedár;* 2nd, *wáfir*, to which there were no such claimants.

Forms of holdings and modes of collection of revenue in irrigated tracts.

Lyall, § 32.

These last were, down to Settlement, considered free Crown property, and were leased from year to year. The *múdi kolás* generally had a fixed cash assessment, the *wáfir kolás* paid half produce into the Rájá's granaries. None of these *kolás*, a few of the largest excepted, have been partitioned as yet. All the shareholders provide ploughs according to their shares or their ability. All the labour is done in common; and when the harvest is got in, after putting aside from the gross outturn enough to meet the Government revenue and other expenses, the balance is divided upon the ploughs. Often four shareholders combine to furnish one plough. Each *kola* has an officer called the *námedár*, who manages the cultivation and collects the men and ploughs; and another called the *handur*, whose duty it is to let on the water: this last office is held in turn, but the first is generally hereditary. The *námedár* gets as a perquisite the head and leg of the goat sacrificed at harvest and first ploughing.

In *talukas* Indaura and Khairan of Tahsil Núrpur, the only other tract in which there is much irrigation, no field assessment existed, and the revenue was collected by share of the actual produce of each harvest.

Extra cesses.

Everywhere, in irrigated and unirrigated tracts the regular land rents were increased by the addition of numerous extra cesses, some of which went to officials, but most into the Rájá's treasury. They differed in number and amount in each *taluka*, but were generally in the form of percentages in cash or grain. Some of the commonest were the *jinsál*, or army tax; the *paundah* or war tax; *aurúi* or a tax to cover the cost of writing *aurú, i.e.*, receipts

(1) They were not measures of weight but measures of capacity, and ran as follows: 2 *chaháo*=1 *path;* 2 *path*=1 *thimbi;* 8 *thimbi*=1 *dharún;* 6 *dharún*=1 *topa*. In some places fifty *thimbi* went to the *topa*. In rice measure 1 *chaháo* is equal to 2 *kacha sers*, and in *paddy* measure to $1\frac{1}{2}$ *kacha ser*. In Bangáhal the assessment bore a proportion to the quantity of seed supposed to be required; for example, say that a *bír*, or plot of an area of two *dharún* paid a rent of eight or ten *dharún* of rice; then its assessment was said to be *chaugandi* or *panchgandi*, that is four or five times the sum of the seed corn.

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Extra cesses.

for the revenue; weigh-man's cess, or money-tester's cess; watchman's cess; *kánúngos* or *mohásib's* cess,—a cess to cover the cost of conveying the Government grain collections to the Staté granary. *Bádha* or *bodh* (meaning extra) and *lág* are names by which some of these extra cesses were known in many parts of the country. Some of them survive in dealings between *muáfídárs* and proprietors, or proprietors and tenants.

Description of the *banwazírí* or miscellaneous revenue formerly collected.

In addition to the above-described regular rents and extra cesses on land, a number of miscellaneous items were collected in the villages, all of which went by the general name of *banwazírí*. There seems to have been a separate staff for the collection of these dues under the Rájás. The Sikhs generally farmed the *banwazírí* of a whole *pargana* or of several *talukas* to one man, who sometimes, but not always, was also the *kárdár* who had the collection of the regular land revenue. Many items of the *banwazírí* had no direct connection with the land, and consisted of taxes paid by shop-keepers or artizans; but these classes lived on the Rájá's land, got timber and fire-wood from his forests, and grazed their cows and goats on his waste. In theory his right to demand taxes from them was based more upon his position as landlord than as head of the State. The number and amounts of the items of the *banwazírí* differed greatly in different *talukas*. As an example, we may take a list of them for one, *viz*., Changer Balíyar :—

Article or profession assessed.	Amount of charge.	REMARKS.
Gaddi shepherd's flock ...	Rs. 2 per 100 head of sheep or goats.	A woollen *choga* and a he-goat was also taken from each shepherd.
Gújar herdsman's buffaloes ...	Re. 1 0 0 large baffalo ...	Oxen and cows paid no grazing tax, apparently on religious grounds (*gái kí pun*). In most *talukas* these dues were paid in *ghí*.
	„ 0 8 0 small do. ...	
Landholder's buffalo, cow ...	„ 0 4 0 ...	
Juláha or weaver	„ 0 12 0 per loom ...	In some *talukas* these dues were collected not in cash, but in kind, that is, each man paid some article of his own manufacture.
Nái or barber	„ 0 12 0 per house ...	
Dhobí or washerman	„ 0 12 0 do. ...	
Kumhár or potter	„ 0 12 0 do. ...	
Lohár or blacksmith	„ 0 12 0 do. ...	
Tarkhán or carpenter	„ 0 12 0 do. ...	
Darzí or tailor	„ 0 12 0 do. ..	
Chamár or tanner	„ 1 0 0 or one hide ...	
Karaunk or village watchman ...	„ 1 0 0	
Barhai or sawyer	„ 0 2 0 per house.	
Lahriána or tax on garden land	„ 1 0 0 do.	
Telí or oil-man	„ 0 4 0 per press.	
Water-mills on a river ...	3 maunds of flour ...	These are the rates for water-mills owned and worked by Jhíwars or Kahárs, who were professional millers; those owned by landholders who used to grind corn for their own consumption were also taxed, but at lighter rates.
Do. on a hill torrent ...	1½ ditto ...	
Do. on an irrigation canal	6 ditto ...	

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Description of the *banwazíri* or miscellaneous revenue formerly collected.

The above list is taken from a report made out by an old official of the *taluka*, but it is probably not exhaustive, for in reports for other *talukas* many other items are entered such as—

	Rs. a. p.			Rs. a. p.
Yábú or pony ...	0 8 0 per head.		Sunár or goldsmith ...	0 3 0 per house.
Shop-keeper ...	1 0 0 to 0-2-0 per shop.		Barhaí or drummer ...	1 0 0 do.
Lílári or dyer ...	0 3 0 per house.		Dumna or basket-maker	0 3 0 do.

Monopolies for the sale of intoxicating drugs, for distilling spirits or keeping a gambling-house, were granted for *talukas* or single villages, and the contract money formed items of the *banwazíri* revenue; so also the right to collect and sell the fruit of certain forest trees was leased from year to year. Even fruit trees, in cultivated lands were not exempt; for example, the fruit of certain valuable *harh* trees so situated was always sold to the highest bidder, and mango trees were taxed in some *talukas*, the tax going by the name of *ambákari*. The Rájás claimed a share of the honey from the owners of bee-hives, the best part of the timber of a tree felled or blown down in a man's field, any large fish caught in his weir or fish-trap, or the best hawk caught in the nets spread in the forests. On the day of the Sairi festival (1st Baisákh), which answers to our New Year's Day, the whole community of each village offered *nazars* to the Rája, the landholders sending baskets of fruit or vegetables, the shop-keepers articles of their stores, and the artizans articles of their manufacture. The *hákim*, or headman of the village, went with a following, and presented these gifts with an offering in cash of his own. He also made presents to the *wazír* and *kánúngo*, and received presents himself from his constituents.

Sikh administration. Barnes, § 324.

Under Ranjít Singh's rule, first Desa Singh Majíthia, and after him his son Lehna Singh, held charge in the capacity of *názim* or governor of the hill territory between the rivers Rávi and Sutlej. Neither of these, however, resided permanently in the District, but carried on the administration through agents (*kárdárs*) appointed in the *pargana* towns. Once a year the *názim*, or a superior agent appointed by him for the purpose, made a tour of the District, taking the accounts and hearing and redressing complaints. The *názim* was not only entrusted with the entire receipts from his territory, but he was likewise responsible for all disbursements; the fiscal, military and miscellaneous charges were all paid by his authority out of the gross income. There was no stated time for rendering these accounts to the State,—sometimes two and three years would be allowed to elapse before he was called upon to give an explanation of his stewardship. But he was obliged to be always prepared to give up his papers and to pay the balance whenever the Government might demand an adjustment. Sardár Lehna Singh enjoys a good reputation in the hills; he was a mild and lenient governor; his periodical visits were not made the pretence for oppressing and plundering the people; he maintained a friendly and generous intercourse with the deposed

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hill chiefs, and contributed by his conciliatory manners to alleviate their fallen position. At the same time he is held in favourable recollection by the peasantry; his assessments were moderate for a native system, and although he did not possess that force of character to keep his agents under proper control, yet he never himself oppressed, nor willingly countenanced oppression in others.

Barnes, §§ 28—331.

Over every *pargana* or ancient division of the country was appointed a *kárdár* who derived his appointment from the *názim*. There was no fixed scale of salary for the remuneration of these officers. Sometimes they undertook the farm of their several jurisdictions, guaranteeing to pay a certain annual revenue to the *názim*, and taking their chance of remuneration in the profits and opportunities for extortion which their position conferred upon them. In such a case, the *kárdár* held himself responsible for all the collections and disbursements; he was bound to realize all the revenue, to discharge the cost of all establishments, and to pay the surplus balance at the end of the year into the Governor's treasury; the people were literally made over for a given period to his mercy, and his rapacity was limited only by his discretion. This system, however, was not generally followed. It prevailed chiefly in *pargana* Harípur, where the vigorous, not to say contumacious, character of the people served as a restraint upon the license of the *kárdár*. In most cases the *kárdár* received a personal salary of 700 rupees or 1,000 rupees a year from the State. He was allowed also a small establishment, who were paid in the same way from the public funds. To each *kárdár* there was usually attached a writer or assistant and twenty or thirty sepoys. The *kárdár* was not generally a long incumbent. Instances have occurred, as that of Boghú Sháh at Kángra, where the *kárdár* has held his position for fifteen or twenty years; but he was a personal favourite with Lehna Singh, and owed this protracted tenure to his support. As a rule a *kárdár* seldom stayed more than three years. He obtained his office probably by the payment of a large propitiatory bribe, and the same agency by which he had succeeded in ousting his predecessor was opened to others to be directed against himself; occasionally also the people would repair in formidable bodies to Lahore and obtain the removal of an obnoxious *kárdár*; so that, partly from the venality of the Government, and partly from the effect of their own vices, they seldom held their office long. The *kárdár* was a judicial as well as fiscal officer, and was responsible for the peace and security of his jurisdiction as well as for the realization of the revenue. But of course his fiscal duties were the most important. Corrupt judgments or an inefficient police were evils which might be overlooked, even supposing they excited attention; but a *kárdár* in default was an offender almost beyond the hope of pardon. His chief business, therefore, was to collect revenue, and his daily routine of duty was to provide for the proper cultivation

of the land, to encourage the flagging husbandman, and to replace, if possible, the deserter. His energies were entirely directed towards extending the agricultural resources of the District, and the problem of his life was to maintain cultivation at the highest possible level and at the same time to keep the cultivator at the lowest point of depression.

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Sikh administration. Barnes, §§ 328—331.

Under native government in the highly irrigated valleys of this District the Government dues have from time immemorial been levied in kind. The produce is certain and regular, being independent of the caprice of the seasons. In the Kángra Valley the proportion of grain received by the State had been found through a series of years to vary so little that a fixed measure of produce both for the autumn and spring harvests was imposed upon every field, and gradually became a permanent assessment. This practice had been in vogue for ages before the Sikh conquest, and was probably devised by one of the earlier Hindu princes : its antiquity is so remote that the people are ignorant of the author. For every field in the valley there is a fixed amount of produce payable to Government; and so carefully and equitably was this valuation made, and so ancient are the landmarks that constitute each field, that this elaborate assessment has lasted without a single instance of failure up to the present day, being still, even under the cash assessments of the British Settlement, the standard of distribution of the revenue burden among individual cultivators. The Sikhs found this system in force on their conquest of the country, and they did not subvert it. In every village of the valley there was a *kothí* or granary, where the produce was carried and stored; and as the chief staple of the valley is a fine description of rice which, Pesháwar excepted, is grown in no other locality of the Punjab, the Government had no difficulty in disposing of the grain. Regularly every year the merchants would come up from the plains below and carry off the rice. So profitable was the trade, that the *kárdárs* themselves not unfrequently speculated on their own account, and exported the rice of the valley, bringing back, on their return, the rock salt of the Pind Dádan Khan mines.

Sikh revenue system. Barnes, §§ 332—334.

The system above described was confined entirely to the Kángra Valley. The valley of Harípur, which also possesses the means of abundant irrigation, was usually leased out to farmers, who took their rents by division of the crops, paying a fixed annual sum in money to the Government *kárdar*. In other *talukas*, such as Indaura and Khairan, the resident *chaudhrís* secured the lease in their own names; they too levied their dues in kind, paying a money assessment to the State. In the upland parts of the District, destitute of artificial aid and dependent for their crops upon the periodical rains, the assessment was always in money. The *kárdár* was too well aware of the vicissitudes of the seasons to place his faith on the actual results of cultivation. Every village, therefore, was assessed at a fixed money demand, called the *ayín*, which under ordinary

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circumstances was maintained unaltered for many years, until, indeed, the reclamation of new land, or the deterioration of the village resources, had made the burden unequal. It was obtained by estimating the value at prevailing rates of the gross yield of a village in a favourable year, and assuming half the amount as the Government demand.

In excess of the revenue, the *kárdár* levied an *anna* in the rupee as *kharach*, or contingencies. This was not repaid to the village officials but appropriated partly to his own expenses and partly to Government. The representative of the village either engaged for the farm of his village, and obtained in this wise a precarious profit, or else he was authorized to levy a certain percentage on the Government revenue. The collections under the Sikh system were always in advance of the harvest. The spring demand commenced in *Naurátrá*, which usually falls about the end of March. The autumn revenue was realized in September, and frequently remitted to the *Názim* by the *Dasera* festival, or end of October. The money was advanced, on the security of the coming crop, by capitalists who could dictate their own terms; and thus the people were deprived of the legitimate fruits of their industry. Remissions were occasionally given under the authority of Lehna Singh. During the later days of the Sikhs these remissions frequently recurred, and were an absolute surrender of the revenue, and not merely suspensions to be subsequently realized.

Such was the outline of the Sikh system of revenue as followed in the hills. As a general rule, the demand was calculated at the rate of half the gross produce, and this proportion was frequently exceeded by the imposition of other cesses, and the burdens of the people were as heavy as they could bear. A Native Collector, however, knowing that indiscriminate severity is sure to entail eventual loss, is too discreet to ruin his tenants. Short of this he will proceed to any length and will take all he can without endangering the security of the future. His policy is to leave nothing but a bare subsistence to the cultivator of the soil, and with this principle as his rule of practice all his assessments are moulded. By gradual experience the capabilities of every village were ascertained, and the demand became stationary at the highest sum that could be paid without causing positive deterioration. Instances of exemption were rare, as in the hills, personal interest had little opportunity to counterbalance the cupidity of the *kárdár*, inhabited by a race possessing no sympathy with the Sikhs. The burden, as a rule, was borne by all alike, heavy indeed according to just and liberal principles, but still impartially distributed.

(c.)—*British Settlement.*

The following history of the Land Revenue Settlement under the British Government down to the beginning of the last settlement is taken from Mr. Anderson's Settlement Report, §§ 13—18:—

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Summary settlement.

On annexation in 1846, a summary settlement for three years was made by Mr. John Lawrence, Commissioner of the Jullundur Doáb, and Lieutenant Lake, Assistant Commissioner. This was based entirely on the Sikh rent roll, with a reduction of 10 per cent., and the abolition of all cesses except the *lambardárs'* and *patwáris'* fees amounting to 7½ per cent., and a road cess of 1 per cent. In Kángra, where the revenue had been paid in kind, it was converted into cash at favourable rates.

Regular settlement.

Mr. Barnes found that in spite of the reduction allowed, the demand fixed on irrigated land was still too high, even after extension of cultivation and immunity from many vexatious imposts. In his regular settlement, he gave no reduction or only a nominal reduction in the irrigated part of the district, but he imposed no increase. He remarked that since the cession of the district the prices of grain had been remarkably high, but that the market was liable to great vicissitudes, and as the assessment was certainly not low he resolved to maintain the totals, but he adjusted and equalized the details. On the unirrigated tracts a reduction of 12 per cent. was necessary in order to put the revenue on a sound basis to enable the people to meet without difficulty the fluctuations inseparable from the cultivation of the soil and to pay punctually and regularly the Government demand. In Núrpur he allowed 15 per cent., as the summary assessment there was higher than elsewhere. The total decrease upon the whole revenue of the district was about 9 per cent. I do not attempt to compare the actual figures of Mr. Barnes' settlement with the present assessment; it has always been doubtful whether *muáfis* were included or not, and as some of these were large the comparison would be deceptive. Moreover, the limits of the district have changed and the tahsils have been re-arranged since 1850.

Period of regular settlement.

The settlement was announced for twenty years, but was subsequently extended to thirty, to expire in 1879. Mr. Barnes considered it necessary to explain why he took engagements for so long as twenty years. He did not anticipate any extensive reclamation of waste land, which would render a shorter period advisable, and even where there was scope for improvements as in Núrpur, Dera and Hamírpur, there was not sufficient culturable waste materially to derange the village assessments or to render a revision necessary before the expiration of the twenty years. All culturable spots had been already reclaimed, and nothing was left but the precipitous sides of hills, frequently encumbered with forest and brushwood, which must first be cleared before the plough could be introduced; and, at the prices of grain then prevailing, no one would undertake to reclaim such lands. The people were anxious for a twenty years' lease, and even while Mr. Barnes wrote the assurance of such leases had stimulated agricultural enterprise; lands were better cultivated and made to grow two crops in place of one; new watercuts were made and crops of a superior quality grown. He anticipated that the additional revenue Government might derive from a shorter period would be more than repaid by the increased resources and prosperity of the people.

Mode of assessment in regular settlement.

Mr. Barnes made no attempt to apply a system of classified rates nor to ascertain the gross produce and to evolve from it the money proportion due as Government revenue. He did not classify soils and prepare different rates to suit them; but he fixed a general *taluka* rate for irrigated and unirrigated land, and the assessment of the villages in a *taluka* were made to revolve as closely as possible round the result of these rates as a common centre. He had before him the old Sikh *jama* and the *jama* of the summary settlement, and the former collections modified by the change of circumstances formed the basis of his assessment. Mr. Lyall wrote that it was in all but a few villages nothing

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Mode of assessment in regular settlement.

more than the old native assessment very slightly modified, and he considered it on the whole more equal in its incidence than any assessment which could be now-a-days made; the surface of the country is so broken, the difference in productiveness of adjoining lands so immense, that it would never be possible to assess a *mauza* in the lump; but Mr. Barnes had before him the old *jamabandi* papers showing separately the demands and collections for each holding or plot, and the demand for the whole *mauza* was merely the sum total of the demands of the holdings. When he gave a reduction, each holding got its ratable share except in special cases where the reduction was divided unequally by a rough process of arbitration. Thus, as Mr. Lyall pointed out, the old family holding and field assessment still lived little changed, though disguised, by Mr. Barnes' assessments.

Working of the regular settlement.

As to the heavy or light nature of the settlement, there has already been a general impression that it was a very light assessment; but Mr. Lyall's idea was that it could not be called light, and that, compared with that of many other districts in the Punjab in 1870, it was heavy. He believed it a complete fallacy to suppose that Mr. Barnes could have safely demanded a higher revenue than he did; the assessment would have broken down in very many places had not the strain been relieved by the rise of prices that began three years after settlement and has been maintained ever since. He pointed out that though the rise in prices had enabled the people to pay their revenue easily, still the land was so sub-divided that any increased profit from the greater value of the produce was at once absorbed, and that it would be hardly possible for Government at the next settlement to suddenly recover any considerable share of the value of the increase; and he even went so far as to express a doubt as to the policy of doing away with the old fixed grain assessment.

But whether the assessment was heavy or light it worked very well up to the revised settlement in 1866-69, and also since that time. Indeed, so far as remissions and suspensions of revenue are concerned, the history of this district prior to the recent settlement was almost a blank. The revenue has been paid without difficulty; occasionally small remissions have been required in consequence of damage by hail, but even these were insignificant.

Mr. Lyall suggested that on the expiration of the term of settlement it would probably be sufficient to pick out for re-assessment the villages in which the cultivated area was known to have largely increased or to which new income has accrued, such as the profit of slate quarries, &c.; such would be very few, and on all the rest, if prices continued to rise, a uniform increase of say 20 per cent. might be imposed, leaving an objecting village the alternative of claiming a remeasurement and regular re-assessment. It is to be remembered that when this suggestion was made the local rate which has practically enhanced the Government demand by 10 per cent. had not been imposed.

Records of the regular settlement and revised settlement of 1866-69.

Though Mr. Barnes' assessment worked well it was very soon discovered that his record of rights was incomplete, and it was revised by Mr. Lyall between 1866 and 1869. His operations were confined to the correction and compilation of the old record and did not extend to re-assessment, though in some cases as explained in para. 187 of his report, they did include a re-distribution of the revenue already assessed. The only regular settlement made by Mr. Lyall was that of the Lambagráon *jágír* as reported by him in para. 201. It was only a confirmation of the existing assessment made by Mr. Barnes in a summary proceeding in consequence of the quarrels between the Rája and the landholders; but a

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complete record of rights was prepared for this *jágír* for the first time. The Rájás of Síba, Goler and Nádaun objected to the assessment of their *jágírs*, and it was not until the settlement just completed that these three tracts came under regular settlement.

Close of settlement and proposals for re-assessment.

The settlement expired in 1879, but no steps appear to have been taken towards the new re-assessment, until in 1885 the persistent complaints of the agriculturists of Goler raised the question of a first regular settlement of that *jágír*, and this brought forward the larger question of a re-settlement of the whole district.

Second revised settlement.

After various proposals for the new settlement and a good deal of discussion (for which see Mr. Anderson's Report, Sections 18—21) it was finally decided (by the Government of India Notifications 24 and 25 of 26th January 1888) that a general re-assessment of the land revenue of the Kángra District should be undertaken and that records of rights should be prepared for the estates in the Goler, Síba and Nádaun *jágírs*. In these *jágírs*, where no settlement had as yet been made, the operations were of the nature of a first regular settlement; in the rest of the District they were confined to a revision of the assessment based on a careful writing up to date of the village papers with a consolidation of survey numbers: re-measurements were only undertaken when absolutely necessary for assessment purposes.

Mr. O'Brien was Deputy Commissioner, and in addition to his other duties he took charge of and carried through the settlement. The re-assessments were sanctioned on various dates during the years 1889, 1890, 1891, and 1892. A simultaneous re-assessment was carried on in Kulu, Mr. Diack, Assistant Commissioner, acting under the control of Mr. O'Brien. The settlement resulted in an increase of Rs. 80,000 in Kángra Proper, and of Rs. 20,000 in Kulu, the actual total increase of Khálsa Revenue for both being Rs. 1,02,805 or 17 per cent. on the former demand. Mr. O'Brien died in the early part of 1894, and the concluding operations of the settlement were carried out by Mr. A. Anderson, C. I. E. The three unassessed *jágírs* were at the same time carefully assessed, and maps and records of rights prepared.

The result of the second revised settlement of 1897 was as follows:—

Tahsil.	Old demand.	New Revenue including Nazrana and Commutation.			Incidence per acre of cultivation.
		Assigned.	Khálsa.	Total.	
Kángra	1,60,267	22,993	1,51,135	1,74,128	2-10-11
Núrpur	1,23,740	16,912	1,19,381	1,36,293	1-4-2
Dera	1,18,613	44,440	1,32,102	1,76,542	1-11-1
Hamírpur	1,46,881	50,152	1,11,730	1,61,882	1-1-2
Pálampur	1,45,322	43,769	1,29,447	1,73,261	2-2-9
Total	6,89,823	1,78,266	6,43,795	8,22,061	1-9-11

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Cesses.

The cesses before the assessment amounted to about Rs. 19-8-8 per cent. of the land revenue; the *patwár* cess, which was divided among the *patwárís*, the *kaiths* and the *kotwáls*, varied from village to village.

The cesses now levied are as under:—

	Rs.	a.	p.	
Local rate	10	6	8	per cent. on the revenue
Patwár cess	5	3	4	ditto ditto.
Lambardári	5	0	0	ditto ditto.
Total	20	10	0	

These are not "village cesses" as defined in the Land Revenue Act, but they have been shown in the records as if they were. There is no *malba* in this District. Any expenditure incurred by the *lambardárs*, on account of the community, *e g.*, uniform for *chaukidárs*, repairs of boundary pillars, is met from the income derived from common property such as from water-mills, grass in closed forests, share of sale-proceeds of trees, new cultivation or from rent of common cultivated land. Should there be no such common income, the expenditure is *báchhed* over the village in the usual way. The dues to be paid to the *rákhas* or forest watchmen are not entered as cesses, but the *rákha* is classed as a village servant along with the blacksmith, the carpenter and the *kohli*, whose remuneration is entered in the *Wájib-ul-Arz*.

(*d.*)—*Jágírs.*

Settlement of the Lambagráon *jágír*.

In a letter, dated 18th November 1851, Mr. Barnes reported that "he had left all the political *jágírdárs* to collect according to native fashion and ancient custom;" the ryots also to do *begár* for their chiefs. If complaints were made to him of exaction, he referred them to the Rájás, who always settled them. He strongly opposed the introduction of our revenue system, which had been in contemplation. The Board of Revenue intimated approval in their Secretary's letter No. 359, dated 6th April 1852. At the Rája's request, however, Mr. Barnes deputed a *kánúngo* to prepare a *khewat* or rent-roll for several of the villages in the Lambagráon *jágír*; no new assessment was made, but the old demand in each holding was ascertained, and slightly modified where it appeared unreasonable.

Mr. Barnes also interfered to secure from the Rája some provision for three or four of the leading families of his own clan, such as the Katoch of Khira, of Drúg, Behlána, of Sagur, of Lahát. These families had held in past times the whole or part of the *mauzas* in which they now reside as *basi jágírs* from the Rájás, their kinsmen, but had lost all when the Sikhs annexed the country. At Mr. Barnes' intercession, and in gratitude to the leading men of these families who had assisted him in getting the title of Rája from our Government, Partáb Chand granted some of them small *jágírs*, and to

Settlement of the Lambagráon *jágír*.

others he gave a cash lease of the collection of the villages in which they resided. The amount of the lease was nearly equal to the value of the collections (which were then levied by *chakota*, *i.e.*, a fixed amount in grain and cash on each plot or holding), but the privilege was, and is, nevertheless, much valued.

Partáb Chand was careless and prodigal, and from time to time after the regular settlement complaints of exaction were made against his agents. These led to settlement records being prepared for two *mauzas* under orders of the Deputy Commissioner, and, as the Rája never exercised any judicial powers, all suits between landholders were heard in the District Court. The Rája was never made a party either to a suit or in the preparation of the record of rights of a village, and any rights he may have had beyond those of a mere assignee of the revenue were ignored. At the same time he continued to assert all the rights which have been described above as belonging by custom to a Rája in these hills though he did not dare to enforce them except here and there in a modified way, apprehending that the communities would win if the dispute came into our Courts. The communities had the same idea, but, out of respect for the Rája and old custom, were unwilling to oppose him. So long, therefore, as he took no more than the customary demand on each holding, and respected their claims on the waste lands near their homesteads, they allowed him to preserve parts of the forests, to make a few grants out of the larger wastes for cultivation, to take half produce of new alluvial lands in the river bed, to collect fees from shepherds and herdsmen and from village artizans,[1] and to cut a tree or two in their fields with leave asked when he wanted timber. In short, a very loose and vague constitution existed marking a period of transition in which the Rája, though far fallen from his original estate, and rapidly approaching the level of a mere *jágírdár*, still retained some vestiges of his former sovereignty.

Rája Partáb Chand died shortly before settlement was commenced, leaving an infant son to succeed him. The estate was under the Court of Wards, and Mr. Lyall was directed by Government to make a settlement which should disturb existing arrangements as little as possible. Bad feeling existed between the *ráni* or queen-mother and the subordinate *jágírdárs* (her brothers-in-law and husband's other widows); also between her and the leading Katoch families, who had dared to show disapproval of some of her proceedings, and feared with reason that she would cancel their leases and resume their rent-free grants if she had the power. The *ráni* and some of the subordinate *jágírdárs* also had long-standing quarrels

(1) In the *jágír sanad*, part of the revenue assigned (Rs. 1,000) is termed *banwazíri* revenue. This term would include these fees, which the Rája may therefore be said to have had full authority to demand, particularly as the Board of Revenue had approved of his being left to collect according to old custom and native fashion; but his authority to levy *banwazíri* was from the first questioned by the people of several disaffected villages, who argued that it had been disallowed by Government in the *jágír* as well as in the rest of the country. They refused to pay, and the Rája seems to have feared the result of applying to the District authorities.

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with some villages which had been recalcitrant for some years; and in the villages held on lease by the Katoch families there were quarrels between them and the other landholders. All these factions were bent on turning the settlement to their own advantage, and resolved to claim everything and admit nothing. On behalf of the young Rája it was urged that he was proprietor, and the members of the village communities merely tenants; that he could take his rent in grain if he liked, and also demand shares of fruit, timber and other produce; that he could at any time resume the *jágírs* of his family, and the leases or petty assignments granted to members of the clan or others. In reply, the communities asserted that they were full proprietors, and the Rája only *jagírdár*. Again, the subordinate *jagirdárs* and lessees of villages, while supporting the Rájá's claims with respect to the ordinary landholders, asserted that the Rájá's rights having been permanently transferred to them, they were proprietors in his place.

After enquiry Mr. Lyall declared that the Rája was *talukdár* or superior proprietor both of waste and arable lands, and the holders of land in the villages subordinate proprietors of their own holdings, and joint-owners of the village waste; that by custom waste could not be broken up for cultivation without a grant from the Rája, but that the Rája could not make such grants without consent of the villagers, except in certain forest lands or *nagban*, which were separately demarcated as his full property; that the Katoch lessees of villages were not superior proprietors in place of the Rája, but mere lessees of certain rights of his. Mr. Lyall refrained from giving any decision with regard to the term or conditions of assignments of the revenue, great or small, or of the leases of villages. To declare that they were held in perpetuity would have weakened the Rájá's influence; and, moreover, Government, in its Secretary's letter No. 659, dated 25th August 1862, had decided not to interfere between these Rájás and holders of subordinate grants in their *jágírs* except in very special cases. Mr. Lyall, however, records his opinion that "the Rája or his successors should not be allowed to resume the afore-mentioned leases of collections and small *jágírs* which Rája Partáb Chand, at Mr. Barnes' suggestion, gave to certain Katoch families. Both Mr. Barnes and the Rája, without doubt, intended that the arrangements should be of a permanent character." During the last Settlement (1893) the rights of the Rája, his sub-proprietors and tenants were more fully ascertained and settled and little cause of friction now remains, except between the Rája and his Katoch relations and *muáfidárs*. The Rája has been held to be superior proprietor of all land in his *jágír* and has been granted a *talukdári* allowance of 15 per cent. on the assigned revenue as a mark of his status. A more important right is that of succession in his capacity of *ála-málik* to the lands of any *adna-málik* who dies without heirs. On the other hand all payments in grain or kind due from the sub-proprietors have been commuted into cash, and definitely fixed.

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Settlement of the Lambagráon *jágír*.

The Rája has been recorded sole owner of all waste land and forest growth, subject to the rights of user of the sub-proprietors and tenants. The Rája, alone of all the *jágírdárs* or village communities of the Kángra District, owns the forest trees in the waste land, this right having been by inadvertence conferred upon him by Government in the first *jágír* settlement.

The income of the Rája according to the present settlement is Rs. 39,614, of which Rs. 34,628 are assigned revenue and the balance Rs. 4,986 *talukdári* allowance: this latter includes all dues, such as *banwazíri*, *begár*, &c., formerly levied by the Rája.

Settlement of the Nádaun, Goler and Síba *jágírs*.

The state of affairs detailed above as having prevailed in the Lambagráon *jágír* at the time of the revised settlement, may be taken as having applied more or less to the remaining three large *jágírs* [1] of Nádaun, Goler and Dáda Síba up to the commencement of Mr. O'Brien's settlement or until the year 1890. Summary settlement of a kind had indeed been made in Dáda Síba in 1881-82, but in Nádaun and Goler nothing had been attempted: there was no assessment, no record of rights, no maps and no *patwárís*, and the relation between the Rájás and the villagers had in all three *jágírs* become greatly strained.

Now a complete settlement has been made and the rights of all have been ascertained and recorded, and all village matters, more or less, assimilated to those of Government villages. The Rájás have been decided to be superior proprietors of all cultivated land and sole proprietors of all waste land, none of which can be broken up without their permission : they receive a *talukdári* allowance of 17·65 per cent. (Nádaun), 20 per cent. (Goler) and 20 per cent. (Dáda Síba). All revenue is now payable in cash, and all dues are included in the *talukdári* allowances. A few disputes still occur, regarding water-mills, royalties on cultivated ground, &c., but they are not of very serious importance. [2]

Though the Rájás have been held to be owners of the waste, Government has retained its ownership of the trees and all forest produce, and the *jágírdárs*, in so far as they manage the forests, are held to be only agents of the Forest Department.

Kotlehr *jágír*.

In Kotlehr, there has never been any opportunity for differences : the *jágír* now held by the Rája was at first granted in the Hoshiárpur District and was not transferred to this District until the time of the revised settlement (1867). As the villages of the *jágír* had been regularly settled by Mr. Barnes, and the people

(1) With regard to the three other political *jágirs*, Síba, Goler, Nádaun, the Financial Commissioner, in his No. 3243, dated 24th July 1860, agreed that it was not advisable to extend Settlement operations to them. They have all since been brought under Settlement.

(2) Only two estates are now under the Court of Wards, *viz.*, those of Mian Dalgít Chand of Lambagráon, and Rája Rughnath Singh of Goler. That of Goler is heavily encumbered. The rule of primogeniture has been applied to Goler under Act IV, of 1900, by *Punjab Government Gazette* Notification No. 653, dated 3rd of July 1901.

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recorded as full proprietors, the Rája is only the assignee of the land revenue, and has no proprietary rights.

Jágírs in Kulu and Láhul.

Besides the *jágírs* in Kángra Proper there is the Wazírí Rúpi *jágír* in Kulu and the *jágír kothís* of Kolong, Gumrang and Gondla in Láhul which are described in Part II, Chapters III and V, and Part III, Chapters III and V.

Assignments of land-revenue.

Jágírs, muáfis and rent-free grants.—Between annexation and the regular settlement, assignments to the amount of Rs. 68,104 were reserved, including the *jágír* of Rs. 33,000 enjoyed by the rebel Chief Rája Parmodh Singh. Notwithstanding this, at the regular settlement, the revenue of about a fourth of the area of the whole District was still alienated, and was estimated by Mr. Barnes at Rs. 2,05,553, of which political *jágírs* in perpetuity accounted for Rs. 1,12,072, and religious grants in perpetuity for Rs. 9,036. The lands which had been held under former Governments subject to any condition of service, military or otherwise, were released for the life of the incumbents at a commutation fixed at one-fourth of the assessed revenue; their value amounted at the regular settlement to Rs. 7,330. Between the regular and first revised settlements, the total revenue alienated had decreased from Rs. 2,05,553 to Rs. 1,80,054. In the interval between the preparation of the two statements Sardár Lehna Singh's *jágír* of Rs. 19,000, some other smaller *jágírs*, and many petty rent-free holdings had been resumed; and, on the other hand, lands had been assigned in *jágír* to Rája Hamidulla Khan Rájauri, to Rája Jaswant Singh of Núrpur, to Rája Rámpál of Kotlehr, and to Wazír Gosháon of Mandi. Of these the first two have been commuted for cash pensions of Rs. 16,000 and Rs. 8,000, respectively. The total assigned revenue now amounts to Rs. 1,78,266.

Tenures of rent-free land. Class I.

Tenures of rent-free land may be divided into two classes: first, those held by Bráhmans, Rájpúts, and Maháns; these were ordinarily granted as a favour to men of respectability who held no land, and wanted a place to settle upon, and a garden or small field or two to help to fill the pot. Second, those held by artizan or labouring families, granted originally to induce the holders to settle down, and on condition of performance of some occasional service.

Lyall, § 36.

The upper classes, as a rule, only held land rent-free. The Jaikária Rájpúts, who were the descendants of cadets of the families of the Rájás, and the Bráhmans of the first class, who kept up pretensions to sanctity and book learning, could not touch a plough without losing caste, and some other families, who were hereditary servants of the Rájás, would have thought themselves degraded by doing so. The Rájás alienated the rents of a very great deal of land to these families, or to Hindu temples; in *dharmarth* to the Bráhmans or temples; and in *rozgár* or *jágír* to the Rájpúts and others. The *dharmarth* or religious grants were all assignments in perpetuity. The Rájpúts and others generally held two kinds of grants—a free grant in perpetuity near their homes, known as their *bási jágír*, and

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other grants, in lieu of military or civil service, varying in size according to their grade or favour at court. These *muáfidárs* and *jágírdárs* assumed very nearly the position of landlords towards the cultivators on their grants; they were in place of the Rája, who, as already shown, was much more of a landlord than any Government ever was in the plains. The Rájás rarely interfered on behalf of the cultivators, who often abandoned their lands, or, if they hung on, were degraded into mere tenants-at-will, unless they came of a well-born and numerous family strong enough to hold their own. The Sikhs, as they occupied the country, resumed nearly all the grants held by the Rájpúts, or by the hereditary servants of the Rájás, but generally allowed them to engage for the revenue on somewhat favourable terms where they were willing to do so, which was by no means always the case. At the regular settlement persons who had in this way been paying the revenue were always held to have a better claim to the title of proprietors than the cultivators; and the first connection with their lands of a good number of the present revenue-paying holders might be traced to a rent-free grant to some ancestors.

Class II, *Láhrís.* Lyall, § 37.

Láhrís are peculiar to the hills; almost all houses, whether the owner is otherwise a landowner or not, have a small patch of land within their enclosure, which is used as a flower or vegetable garden, and called the *lahri*, or more precisely, the *lahrú sowárú*. The whole site of the house and garden is called the *lahri bási*. These little gardens did not exceed a few poles in area as a rule; but sometimes in the case of poor Rájpúts or Brahmans, not landholders or *jágírdárs*, or in the case of *mahájans* and others, respectable merchants or shopkeepers, the *lahri* was considerably bigger, and was rather a *bási muáfi* than a true *lahri*. But the same name was also applied to the one or two small fields (often standing apart from the houses) which were generally held by the *kamíns*, or families of low caste, who supported themselves mainly by handicrafts. These ranged from one or two roods to an acre or an acre and-a-half in extent, and were used for grain as well as garden crops. The holders did service in lieu of paying rent: in a few cases where the *lahrís* were large, the service was regular; as, for example, in the case of the Chamárs in some parts of Goler, who had to cut grass for the Rájá's horses; but generally when the *láhrís* were small, it was irregular, and amounted only to the liability to work for a spell without pay if required. These *lahrís*, of all kinds, were not charged with rent in the same way as the landholder's fields, but were not always held free. In many *talukás* at least they were charged with a cess known as *lahriána*, at the rate of one rupee per *láhri* or even one rupee per *kanál*. Whether all classes of *lahrís* were charged with this cess is not quite clear. Probably there was no universal rule of practice, but the *kamíns* no doubt paid the cess for seasons in which they had not had to work without pay for the Rája. But wherever the *lahriána* cess did exist, it was remitted by our

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Class II, *Láhrís.*

Government at regular settlement, being treated as one of the *abwábs* or extra dues, which, under our system of revenue, must be relinquished. According to that same revenue system, however, the *láhrís* should either have been brought at once on to the *khewat* or rent-roll, or treated as rent-free grants, and the grant, after the usual investigation, confirmed or resumed. But with regard to the small size and partly ornamental character of the majority of *láhrís*, neither of these courses was followed. The question as to the proper mode of treating them was raised in 1853-54 during the enquiry into rent-free tenures, and it was held that they might be considered to be *abádí* land, or land under houses, and therefore not chargeable with land revenue. The *láhrís* are not entered at all in the village settlement records (with the exception perhaps of a few of the larger service *láhrís*, and they appear only in the *fard lakhiráj*); but in his Settlement Report Mr. Barnes mentions them, and calls them village service lands held by artizans and servants. It may be observed that he does not say to whom the service was due, or of whom the lands were held; the fact is that they were not village service lands in the ordinary sense: the holders were bound to service to the State or Rája only, and held their lands of him. Of course they worked for the neighbouring landholders, and got paid, sometimes in fixed grain fees at harvest, sometimes in grain, according to work done; but they did not in any way hold their *láhrís* of them, and the connection of employer and workman between the peasants and artizans was not a village institution but a family one: different families employed different artizans, some of whom were often residents of another village.

A general re-investigation of rent-free holdings was made during the first revision of settlement, and some, which were of more than one acre in extent, or which were not really attached to houses, were summarily resumed or reported for orders. The rest were released for term of settlement. The statement in the margin will show their number and amount as then determined.

	First class *láhrí básís.*	Second class *láhrí básís.*	Total area and *jamá.*	Total number of holdings or *láhrí básís.*
Acres	1,003	955	1,958	7,632
Jamá *in rupees*	1,411	1,058	2,469	

Special orders as to *láhrí básí* free grants. *Anderson, S. R.*, § 120.

Sir James Lyall as Lieutenant-Governor laid down in 1890 the following principles for the treatment at the second revision of Settlement of the *láhri básís* described in paragraph 70 of his Settlement Report. He directed that the *muáfis* of class I, *viz.*, those held by Brahmans, Rájpúts and Mahájans, should be again released for the term of settlement, except—

(1) where they had passed away entirely from the family of the original grantees by sale or otherwise ; or,

(2) where they had entirely lost the character of *láhrí básís* and become ordinary cultivated land not specially attached to a house or homestead ;

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but even where the second exception applied, the grants should not always be resumed, for instance, in cases where the plot was held by a family of Rájpúts or Brahmans of good caste to whom it was granted revenue-free by the Rájás more as *bási muáfi* than as *láhri bási* (see paragraph 37 of Mr. Lyall's Settlement Report). As regards *láhri básis* coming under class II, that is, those held by artizan or labouring families, Sir James Lyall considered that where the cultivated area was simply a small plot of garden land attached to a house, it should be disregarded and lumped with the area of the site as part of the *minhái* or unassessed area, and that in other cases of this class the cultivated area should be thrown into the *málguzári rakba* and be assessed in the *báchh* unless the *khewatdárs* wished to exclude it. It was pointed out that as *begár* had been abolished there was no special reason for continuing the exemption from the assessment of these holdings which were commonly granted, originally, in connection with *begár* service to the Rájás in the way of supplying wood and grass. In carrying out these orders Mr. O'Brien included in the register of grants to be continued many of the small patches attached to houses occupied by artizans and others of low caste. The Financial Commissioner pointed out that these grants might have been included in the village site as *minhái* and left unassessed; but as the holders probably valued the distinction of having a separately recorded *muáfi*, he recommended that these grants to artizans should be sanctioned, and sanction was accorded. The grants of Khatrís and Súds had been resumed on the grounds that the orders of Sir James Lyall covered the continuance of the *láhri básis* only to Brahmans, Rájpúts, and Mahájans, but on a petition presented to the Lieutenant-Governor the rule applicable to Mahájans was extended to Khatrís and Súds, and the resumed *láhri básis* were re-granted for the term of settlement. The usual enquiries were made in regard to all other *muáfis* and they were resumed where necessary.

Special orders as to *láhri bási* free grants.
Anderson, S. R., § 120.

In directing the resumption of the small revenue-free grants held by artizan and labouring families, which had originally been granted in consideration of *begár* service to be rendered to the Rájás, Sir James Lyall suggested that, in connection with the recent abolition of *begár* and the difficulties consequently felt in Kángra and Kulu in supplying wood, grass, &c., for travellers at encamping-grounds, arrangements should be made in settlement to assign *ináms* of the value of from Rs. 24 to Rs. 48 per annum according to the character of the encamping-ground. These *ináms* were to be enjoyed by a man of the village who would contract to keep stores of grass and wood, and to provide milk and other necessaries, to be sold to travellers at rates fixed from time to time by the Deputy Commissioner. Sir James Lyall considered that some such assistance by way of *ináms* from the State was necessary and justifiable in a hill district like Kángra, and such *ináms* have been granted in Kángra.

Conversion of muáfidárs' revenue from kind to cash.

Many of the *muáfidárs* had been receiving their dues in kind since the first Settlement; some of them had been shown as owners, some as superior proprietors and some only as mere *muáfidárs*. In the case of owners no changes were necessary, but in other cases a general order was given that the settlement should be made in cash with the owners, and the *muáfidárs* now receive only the revenue assigned. It is very probable that where the *muáfidár* was shown as superior proprietor he has not got any *talukdári* allowance, as the procedure laid down in Section 146 of the Land Revenue Act was not always observed. In the case of some larger *muáfidárs* or *jágírdárs* the conversion of revenue in kind into revenue in cash has caused great loss, for instance, in the case of the Chaudhri of Indaura. Sir James Lyall in the memorandum of matters discussed at

Dharmsála, in March 1890, expressed the view that many of these old *muáfidárs* deserved consideration and should receive it, and at that time Mr. O'Brien thought that in many cases the existing settlement might be maintained. But difficulties were found to exist and all revenue in kind was converted into revenue in cash, though, under Section 48 (2) of the Land Revenue Act, revenue may be taken in kind or in cash as the Local Government may direct.

Section D.—Miscellaneous Revenue.

Excise. *Table 41, of Part B.*

The central distillery at Kángra was closed on July 31st, 1903. Liquor is to be obtained in future from Sujánpur and Amritsar. There are outstills at Hamírpur and Sultánpur. Láhul and Spiti are beyond the reach of the Excise administration and no attempt is made at present to regulate the local traffic.

Sur is brewed and consumed without any restriction throughout the district. *Lugri* is popular in Kulu and Pálampur. Some 38 shops are licensed to sell it in these two tahsils, the licenses being put up to auction annually. In Kulu any agriculturist can obtain a license to brew *lugri* for his own consumption. The license costs two annas and the application bears an anna stamp. It has to be renewed annually. A list of the shops licensed to sell country spirit will be found in Table 41 of Part B. Three licenses have been granted for the sale of imported spirits.

Opium.

The poppy is cultivated throughout the Kulu Sub-division for the manufacture of opium, but its cultivation is forbidden in Kángra Proper. Every cultivator in Kulu has his patch of poppy which pays his revenue. The cultivation is constant and does not vary with the price of wheat as it does in the plains. A certain quantity of opium is exported to Hoshiárpur, and opium for home consumption is generally re-imported. The average area for the last five years (1898—1903) under poppy has been 1,736 acres and the outturn 200 maunds. Smuggling goes on to a considerable extent, small quantities of opium being secretly imported from Mandi, Kahlúr, Chamba, and Suket.

Hemp drugs.

Hemp grows wild in the jungles of the low hills and is cultivated in the higher tracts of Kulu. Rope is made from the fibre while the leaves are used in the ordinary way to make *bhang*, and finally the seeds of this useful plant are mixed with parched wheat to add a flavour.

The main route for the import of *charas* into Northern India passes through the district. Traders go up from Hoshiárpur as soon as the passes are open in the spring—over the Dulchi Pass into Kulu and thence over the Rohtang into Láhul, and thence on to Leh and Yárkand, taking with them English piece-goods which they barter for *charas*, returning before the passes are closed in the autumn. There is a bonded warehouse at Sultánpur, but it is little used. Most of the *charas* consumed in the district is re-imported from Hoshiárpur.

Income-tax. *Tables 42 and 43 of Part B.*

On the subject of income-tax, Mr. J. Coldstream, I.C.S., writes as follows:—

"There are no large trade centres in the Kángra District, the largest towns, Kángra, Dharmsála and Núrpur each containing less than 5,000 inhabitants. Indeed there are very few *kasbás* of any sort, the majority of the "towns" consisting of scattered hamlets. Consequently there is a striking absence of wealthy traders, and the special features of the income-tax assessments are the small number of assessees and the large proportion assessed under Class I. (In this district incomes are assessed under Part I and Part IV of the Act only.) Thus, though the district is the largest in the Province in point of area, and stands ninth on the list in order of population, the amount of the tax collected under the Income Tax Act is less than in any other district, except Miánwáli and Dera Ghází Khan. Thus, again, the percentage of the whole amount paid by assessees under Class I in 1902-1903 was 33. This is more than double the percentage for the Province as a whole (16 in 1901-1902). Considerably more than half of the tax-payers in the district fall into the lowest class (55 per cent. in 1901-02). Moreover, while the provincial figures show a steady decrease in the share paid by assessees of this class the statistics of this district show no such tendency, but rather one in the reverse direction. During the last three years the proportion has risen from 30 per cent. (1900-1901) to 33 per cent. (1902-1903). The amount of tax realised year by year does not fluctuate abnormally, that is to say, the absolute fluctuations are slight, but the total of the tax collected in the district is so small that the addition or withdrawal of a few assessees may cause a comparatively large variation in the amount. Owing to the unusually large proportion of small assessments, the exemption of incomes under Rs. 1,000 will affect this district more than any other. In 1902-03 out of a total number of 994 assessees, 746 were assessed on incomes under Rs. 1,000, and assessees under Classes I and II paid Rs. 8,039 out of a total income-tax of Rs. 16,764. Thus the proposed exemption of incomes under Rs. 1,000 will reduce the number of assessees in this district by 75 per cent. and will reduce the amount realised by nearly one-half."

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The distribution of the income-tax collected in certain years between towns of over, and villages of under, 5,000 souls is shown below :—

	1890-91.		1898-99.		1899-00.		1900-01.	
	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.
Number of assessees	113	517	196	728	174	778	187	814
Amount of tax, rupees	1,995	7,312	4,430	12,615	4,111	12,248	4,123	14,803

But the numbers affected by these taxes are small.

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Local and Municipal.

Section E.—Local and Municipal.

The District Board, constituted under Act XX of 1883, consists of 37 members, 25 elected and 12 nominated. Of these 12, 4 are nominated by Government, while the following 8 sit *ex-officio* :—the Deputy Commissioner (as President), the Civil Surgeon, the Revenue Assistant or Extra Assistant Commissioner, the Assistant Commissioner, Kulu, the Tahsildar, Kulu, and the Naib-Tahsildar, Saráj, the District Inspector of Schools and the Executive Engineer.(25) The ferries, rest-houses, encamping grounds and cattle-pounds of the district have been made over to the District Board, together with certain *nazúl* properties.

The existence of a non-official European community with vested interests in the soil, and adequate representation on the District Board, gives to that body both an importance and a stimulus which are lacking in other districts; and in 1903-04 there were 8 European members of the Board. There are five Local Boards—Kángra composed of 15 members, 10 elected and 5 nominated; Núrpur and Hamírpur each having 19, 13 elected and 6 nominated; Dera Gopipur has 24, 16 elected and 8 nominated; and Pálampur 16, 11 elected and 5 nominated—each under the *ex-officio* presidency of the Tahsildar. The income of the District Board amounted in 1903-04 to Rs. 1,20,700, the chief source being the local rate (Rs. 10-6-8 per cent on the Land Revenue) of which four-fifths are credited to the District Fund. Other important items of receipts were: Civil works, Rs. 20,231; Miscellaneous, Rs. 9,750; Education, Rs. 5,163; Fines on stray cattle, Rs. 3,122; Medical, Rs. 2,346. The incidence of taxation per head of population was annas 1-8. The expenditure during 1903-04 amounted to Rs. 1,45,224 as marginally detailed. The Kángra District contains three Municipal towns—Dharmsala, Kángra and Núrpur, and an account of these municipalities will be found in Chap. IV under each of the towns concerned. The two latter are of the 2nd Class, and each has a Committee of 6 elected and 3 nominated members. The 2nd Class Municipalities of Jawála Mukhi, Haripur, and Sujánpur Tira, were abolished in 1888.

	Rs.
Office Establishment ...	5,169
Education	25,635
Medical	18,682
Public Works charges ...	39,830
Contributions	39,079
Miscellaneous	18,829

Municipalities.

Section F.—Public Works.

The Kángra District, including Kulú, forms, as noted above, a division of the Public Works Department in the Ambála Circle. The principal works in its charge are the main lines of communication, *i.e.*, the Kángra Valley Cart Road from Pathánkot to Baij

(25) The five Tahsildars of Kángra Proper sit on the District Board as delegates from theirrespective Local Boards.

Náth which brings down the hill products to Patbánkot, and the Hoshiárpur-Dharmsála (Dharmsála to Bharwáín) Road, with the Lohri-Sultánpur and the Láhul Roads in Kulu. The Tahsíl buildings on these lines of communications, as well as the Civil Courts at headquarters, are also maintained by the Public Works Department. The outlying Tahsíl buildings, so far as they were maintained by the District Board, have since April 1905 also been taken over by the Public Works Department. No irrigation works are maintained by Government in this district.

Section G.—Army.

The only Military Station is the Cantonment of Dharmsála, where the two Battalions of the 1st Gurkha Rifles are stationed. Formerly the 1st Battalion had their lines in the Lower Cantonment at the foot of the East spur of the Dharmsála hill, while the 2nd was placed high up on the Western spur; but in 1894-95 the 1st Battalion was, on account of the unhealthiness of the Lower Cantonment, moved up to the Western spur, taking possession of the barracks and ground until then occupied by a convalescent detachment of the European regiment at Jullundur: since then no European detachment has been sent there for the hot season. The Lower Cantonment is now unoccupied, except by residents of the Old Pension Lines and the remains of the bázár, and part of the land has been made over to the Forest Department as a grass and wood reserve.

The Fort of Kángra, at a distance of 11 miles to the south, was formerly garrisoned by a detachment of the 1st Gurkhas, but it has now been made over to the P. W. D. The Cantonments and troops are under the command of the General Officer Commanding the Lahore District.

On the subject of Recruiting, Major A. Cadell, 38th Dogras, writes:—

"The 2nd (or Hill) Sikh Infantry, P.F.F., was raised at Kángra, in 1846, and was composed entirely of Dográs. In 1849, on the formation of the Punjab Frontier Force, Squadrons and Companies of Dográs were formed in each Regiment. On the outbreak of the Mutiny, Mahárájá Guláb Singh sent a Jammu Contingent of Dográs to aid in the siege of Delhi, where it rendered excellent service. Since then the military value of the Dogra has gradually been recognized to such an extent that, in addition to the three class Regiments of Dográs (the 37th, 38th and 41st), there are now distributed throughout the Indian Army Dográs to the number of 9 Squadrons of Cavalry and 39 Companies of Infantry. The term Dogra, a corruption of the Dekhani name for mountain, is now generally applied to the Rájpúts, Rathís, Thákurs and Bráhmans who inhabit the hilly tracts of Kángra, Jammu, Hoshiárpur and portions of Simla,

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Gurdáspur and Siálkot. By far the greater proportion of men enlisted as Dográs are obtained from the Kángra District, which supplies about 70 per cent. of all the Dográs in the Indian Army. The classes of Dográs enlisted for the Native Army are—Brahmans (cultivators only), Rájpúts, and Rathís (including Thákurs).

"Up till quite recently the Bráhman has been enlisted in limited numbers only, owing to his reputation for intrigue. Lately, however, the experiment of having class companies of Bráhmans has been tried and the result should prove satisfactory. As a rule they are of finer physique than the Rájpút and they have produced many soldiers of the finest type. If care be taken to enlist men from the cultivating classes only, and if those enlisted are kept in class companies, the Dogra Bráhman should make quite as good a soldier as the Dogra Rájpút.

"The bulk of Dogras in the Native Army are composed of Rájpúts and Rathís. Rathís object to the name and invariably style themselves Rájpúts. The line of demarcation between them and second class Rájpúts is very indefinite, and the ranks of the former are constantly being increased by defections from the Rájpúts. The old distinction of those who ploughed and those who did not has practically disappeared, as there are now few Rájpúts or even Miáns, who have not taken to ploughing. There are probably more Rathís than Rájpúts in Military Service, no distinction being made between them, except that, when possible, the majority of the Commissioned and Non-Commissioned grades are held by Miáns or higher class Rájpúts.

"On enlistment the physique of Dográs is generally poor, but a few months in the ranks makes a complete change in them, and they soon become strong and hardy and fit for any kind of service or hardship. As soldiers Dográs are rightly thought very highly of and their staunchness and steadiness can be absolutely relied on and has been frequently proved on active service. They are docile and tractable and are easier to manage than any other class enlisted in India. In Cantonments they are particular about their feeding and drinking arrangements, and it is as well to give in to them in this respect. On active service, however, they give no trouble of any kind, they all mess together whatever their class, Bráhman, Rájpút or Rathí, and they readily adapt themselves to circumstances and will, if occasion requires, discard their copper drinking vessels for goat skin *pakháls*.

"The Dogra has no prejudice against Military service; on the contrary it is sought after to such an extent that men returning from leave or furlough usually take one or two candidates for enlistment with them and class Regiments and others which have established a connection in the district practically do their own recruiting without the aid of recruiting parties."

Section H.—Police and Jails.

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Police and Jails.

Police. Tables 47 and 48 of Part B.

The District Superintendent of Police is subordinate to the Deputy Inspector General of the Lahore Circle. The *thánás* or subordinate police jurisdictions, and the *chaukís* or police outposts are distributed as follows:—Tahsil Kulu.—Thána Sultánpur. Tahsil Saráj.—Thána Banjár. Tahsil Kángra.—Thánás Kángra, Dharmsála and Shahpur: Chauki Ránital. Tahsil Hamírpur.—Thánás Hamírpur, Sujánpur and Barsar. Tahsil Derá.—Thánás Dera, Jawálá Mukhi and Harípur. Tahsil Núrpur.—Thánás Núrpur, Kotla and Surárwán. Tahsil Pálampur—Thána Pálampur, Chauki Bhawárna. There is a cattle-pound at each *thánd* and at the Bhawarna and Ránítál outposts and at Paprola in Pálampur Tahsil.

There are no trackers or mounted police. The most difficult *thánd* to manage is Pálampur on account of its large area and population. The thánás are not well divided, some being too large, and some too small, and some have villages belonging to two or more Tahsils. Many of the zails are situated partly in one thána and partly in others. The large area and the fact that the Mandi State lies between Kángra Proper and the Kulu Sub-division cause difficulties in management especially as the reserve at headquarters is insufficient. Escort duty over prisoners has lately become very heavy owing to the substitution of a Lock-up for a Jail at Dharmsála. The classes enlisted are chiefly Rájpúts, Játs and Bráhmans. There are now 312 Hindús and 91 Muhammadans in the force.

There is no criminal tribe settled in the district, but gangs of Bangális, a wandering criminal tribe, are always to be found in the district. They travel to and from the adjoining British Districts and Native States. A careful inquiry into their antecedents and present mode of life made in 1883 showed that the Bangális of Kángra have a tradition that several generations ago their ancestors came to this district from Bengal; their occupation was begging and snake-charming, and there can be no doubt that they are tribally connected with the Bengális of the plains, with whom they have constant communication. They gain a living by begging, by exhibiting snakes, and by petty pilfering from houses, and more especially from fields. They are said to be very expert and daring burglars. They live in reed huts by the wayside, or in any convenient spot that takes their fancy. They never remain long in one place, and can pack up and march off on the shortest notice, carrying their huts and property on donkeys. They are filthy in their habits, and hunt and eat the most repulsive of wild animals. They prostitute their women. In some parts of the district they are employed to catch porcupines, which are most destructive to gardens. They believe in Lakh Dátá, to whose shrine, in Dhaunkal near Wazírábád, they make pilgrimages, and also propitiate the local deities. They are said to speak a kind of thieves' language understood only by themselves, but the Superintendent of Police could not extract any specimens of it from them. They are a

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Police and Jails.

source of great annoyance to the settled population, besides inflicting considerable losses by a regular system of petty thefts.

In addition to the regular police, the village *chaukidárs* (styled locally *batwál* or *karaunk*) form a body of rural police. They are paid Rs. 3 and in many instances Rs. 4 per mensem collected from the inhabitants in accordance with the provisions of the Punjab Laws Act. The following is from Barnes' Settlement Report, Section 411:—

Village watchmen.

"Throughout the hills there is a rude system of village police, one of the ancient institutions of the people. The incumbents are called *batwáls* or *karaunks*. The office is considered hereditary, and all the members of the family adopt the name. They intermarry among themselves, and constitute, in fact, a separate race, just as the *sonár* or any other professional caste. They are remunerated by a fixed proportion of grain upon every house, generally five seers (standard weight), and they also receive certain fees and perquisites at harvest time, and on festive occasions, such as births and marriages, within their jurisdiction. The houses of the peasantry are so scattered, and crime generally is so rare, that the duties of the village police never include the watch and ward. They are required to report the occurrence of crime to the *thána* and to use their local knowledge towards detecting offenders and recovering stolen property. But their principal business remains, as heretofore, to collect porters and supplies for travellers, and to discharge any particular duty which the *lambardár* may assign to them. In every village there are one or more of these useful functionaries, according to the size of the area and the amount of the general income. I have maintained this class even to their names, just as I found them. In some villages I modified the duties and increased the emoluments to suit our mode of procedure, but I took care to disturb as little as possible existing arrangements. This village police is exceedingly popular and efficient. There is no man more alert, more useful, or more ubiquitous than the humble *batwál*. He is always ready to escort the traveller to the halting place, to relieve his coolies, to point out the ford, and to give any local information required of him. Among the villagers themselves he is a man of some importance. His call for labour, either for public or private purposes, cannot be evaded. He summons and leads them to the repair of a canal, or as beaters for a battue; and he tells them off, without respect of persons, to the less agreeable duty of *begár* or porter labour. In some very few instances, where there was a sufficient number of shops, I appointed a *chaukidár* for their protection; but his wages are entirely paid by the shop-keepers, and the agricultural classes have only to maintain their hereditary *batwál*.

Jail. *Table 49 of Part B.*

The Lock-up at headquarters contains accommodation for 69 prisoners. The old Jail has been dismantled, as owing to landslips it was in an unsafe condition. A site for a new Jail has not yet been selected.

Section I.—Education.

Education. *Tables 51 and 52 of Part B.*

There is a High School at Pálampur, Anglo-Vernacular Middle Schools at Kángra and Núrpur, Vernacular Middle Schools at Sujánpur, Sultánpur and Nádaun, while the 37 Primary Schools are divided among the tahsils as follows:—Kángra 6, Pálampur 9, Dera 8, Núrpur 7, Hamírpur 5, Kulu and Banjár 2.

The High School at Pálampur was founded in 1868 by the amalgamation of the Anglo-Vernacular Schools of Pahr and Salyána. After working as a Middle School until 1891 it was raised to the status of a High School. The original school building built in 1868 was extended in 1883 at a cost of Rs. 8,000 by the liberality of His Highness the late Rája Vijai Sain of Mandi. It is a substantial and convenient building. The staff consists of six English and six Vernacular teachers with one Gymnastic instructor. The expenses are met at present from District Funds.

Attached to the school is a large Boarding-house with 70 or 80 boys. Sir James Lyall, once Deputy Commissioner and Settlement Officer of the district, founded five scholarships at the school for Rájpút, Kanet, and Gaddi boys.

The old town school at Núrpur is situated in a portion of the fort said to have been built by the Empress Núrjahán. When Núrpur was a flourishing town of 12,000 souls (about 1860-1870), its school was the first in the district; but since the decline of the town the chief place has been taken by the Pálampur school. The Núrpur staff consists of eight teachers and a Gymnastic instructor. There is a Boarding-house, built in 1883, which now holds 35 boys.

The Church Mission School at Kángra is the oldest institution in the district. It was founded in 1854 by Mr. Merk with 30 or 40 boys. The building was extended in 1896. The school is at present an Anglo-Vernacular Middle School, but High School classes have been started with a view to raising it to the status of a High School. The Boarding-house dates from 1881, but the present building was completed in 1901 at a cost of Rs. 1,000 on the site of the old Kángra Tahsil. The school costs the Mission Rs. 1,300 annually, while the District Board gives a grant of Rs. 128, the Kángra Municipality Rs. 226, and Provincial Funds Rs. 676, Fees realise Rs. 1,300.

There are four *zamíndárí* schools, intended specially for the sons of agriculturists. Two of these are in Kulu. Two Anglo-Vernacular Primary Schools exist in Dharmsála, one managed by the Church Missionary Society and one by the Arya Samáj. Each receives Rs. 100 annually from the Municipality. Female education is backward. There are no indigenous schools for girls, the seven controlled schools are situated at Nagrota, Harípur, Nádaun, Núrpur, Gangtha, Indaura and Kotla.

There is an Aided Primary School at Kyelang in Láhul and a small Mission School, managed by the Moravian Mission, at Nirm and in Saráj. The schools of the district are under the Inspector of the Jullundur Circle.

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Section J.—Medical.

Medical.

General administration.

Table 53 of Part B.

Dharmsála Leper Asylum.

There are dispensaries at Kángra, Núrpur, Pálampur, Kulu, Dharmsála (two), Jawála Mukhi, Hamírpur and Banjther under the general control of the Civil Surgeon. That at Kulu is under a Native Assistant Surgeon, the others under Hospital Assistants. The dispensary at Pálampur is in the charge of a Military Assistant Surgeon; since his appointment the dispensary has become very popular. There is also a leper asylum at Dharmsála established in 1857 in Colonel Lake's time for a small number of lepers. It is supported by the interest of a fund raised by Colonel Lake and by District Funds. It is situated about a mile below the *kotwáli bázár*. There are two barracks, divided into 23 rooms. Food, &c., is sanctioned at Rs. 3 each from a provincial grant.

There is a Medical Mission at Kyelang in Láhul supported by the Moravian Mission. About 300 out-patients were treated during1901. The District Board gives Rs. 100 per annum as a grant-in-aid. There is an itinerating medical missionary of the Church Missionary Society in the district with headquarters at Dharmsála. There is no Lady Dufferin Fund Hospital in this district.

The popular treatment is chiefly carried out by Baids, whose pharmacopœia consists largely of croton seeds, mercury and arsenic. Very little surgery is practised, scarification, counter-irritants and leeches are the only operations which might be called surgery. Fevers and injuries in villages are usually treated by incantations and prayers.

Vaccination. Table 54.

Vaccination is only compulsory within the Dharmsála Municipality. The district is, however, the best vaccinated district in the Punjab. Vaccination is mostly performed direct from buffalo calves, except in Kulu, where vaseline vaccine paste, obtained from Government depôts, is chiefly used. Inoculation for small-pox is only practised in the village of Jalári, Hamírpur Tahsil, by some inoculators of the Sounkala caste, who reside there.

CHAPTER IV.—PLACES OF INTEREST.

BAIJNÁTH.

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Baijnáth.

Baijnáth (the ancient Kíra-gráma) is a village situated on the Pálampur-Kulu Road, 11 miles east of Pálampur. Population (1901) 6,555. Two Hindú temples here bear inscriptions in the ancient Sárada character, dated A.D. 804-5, which give the pedigree of the Rájánakas or princes of Kíra-gráma, who were kinsmen and feudatories of the kings of Jálandhara or Trigárta.

Ep. Indica, I, pp. 97-119. Ep. Indica J. R. A. S., 1903, p. 16, notes.

BANGÁHAL.

Bangáhal.

Bangáhal is a remote canton of the outer Himalaya lying between Kángra Proper and the outlying sub-division of Kulu in 32° 15′ to 32° 29′ N. and 76° 49′ to 76° 55′ E. The Dháola Dhár divides the canton into two main valleys, the northern of which is called Bara or Greater Bangáhal, and the southern Chhota or Lesser Bangáhal. The former, with an area of 290 square miles, contains but a single village, with a few Kanet families, lying 8,500 feet above sea-level. The river Rávi has its source in this valley and is a considerable stream before it issues into the State of Chamba. The mountains rise steeply from its banks into peaks of 17,000 and even 20,000 feet, covered with glaciers and perpetual snow. The lower ravines contain much pine forest, and the upper slopes afford grazing for large flocks. Chhota Bangáhal is again divided by a range, 10,000 feet in height, into two glens. In the eastern, which contains 18 scattered hamlets of Kanets and Dághís, rises the Ul river, and the western, known as Bír Bangáhal, resembles the higher valleys of Kángra Proper.

CHARI.

Chari.

Chari is a village near Kot Kángra. In 1854 the foundations of a temple with an inscribed pedestal (since lost) were discovered here. The inscription contained the formula of the Buddhist faith, and from the figures of seven boars carved in the front of the pedestal it appeared that the statue to which it belonged was that of the Tántric goddess Vajrávaráhi. (Archæological Survey Reports V, p. 177).

DERA GOPIPUR.

Dera Gopipur Tahsíl.

Dera Gopipur is a Tahsíl lying between 31° 40′ and 32° 80′ N. and 75° 55′ and 76° 32′ E., with an area of 516 square miles. Its population was 125,536 in 1901 as against 125,512 in 1891. It contains 145 villages including Dera Gopipur, the tahsíl head-quarters, Haripur and Jawálá Mukhi, and the land revenue ncluding cesses amounted in 1902-03 to Rs. 2,11,000.

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Town of Dharmsála.

DHARMSÁLA.

Dharmsála is a hill station, a municipality of the first class, and the administrative headquarters of the district. Dharmsála lies on a spur of the Dháola Dhár, 11 miles north-east of Kángra, in the midst of wild and picturesque scenery. Latitude 32° 15′ 42″ North, longitude 76° 22′ 46″ East. Population in 1901, 6,971 (4,755 males and 2,216 females). Of these, 3,683 were enumerated in cantonments. It originally formed a subsidiary cantonment for the troops stationed at Kángra and was first occupied as a station in 1849, when a site was required for a cantonment to accommodate a Native Regiment which was at the time being raised in the district. The fort at Kángra was fully occupied by its garrison; the high ground around it scarcely afforded sufficient space for the requirements of the civil station; while the low ground of the surrounding valleys would have been unhealthy. A site for the cantonment was, therefore, found on the slopes of the Dháola Dhár, in a plot of waste land, upon which stood an old Hindú sanctuary, or *dharmsál*, whence the name adopted for the new cantonment. The civil authorities of the district, following the example of the Regimental Officers, and attracted by the advantages of climate and scenery, built themselves houses in the neighbourhood of the cantonment; and in March 1855, the new station was formally recognised as the headquarters of the district. At this time it contained, besides the cantonment buildings and *bázár*, only some seven or eight European houses, of which about one-half were situated at a higher elevation on the Bhágsú hill.[1] At the present day the upper part of the station, which ranges to a height of about 6,000 feet, contains the European houses, the Station Church and the Officers' Mess and lines of the 1st Gurkhás, together with the Public Gardens, Post Office and two *bázárs*, the Forsythganj and McLeodganj. The Public Offices, a *bázár*, and a few European houses make up the lower station which goes as low as 4,500 feet. The 1st Battalion of the 1st Gurkhás used to be stationed here, but were moved to the upper station in 1894-95 (see Chap. III, Sec. G., p. 243). The upper and lower stations are connected by numerous roads, one of which, at a gentle gradient and passable by carts, is five and-a-half miles in length. The other roads are steep paths down the hill-side. In the upper station are three level roads cut in parallel lines along the side of the hill, the lowest of which, called the Mall, is about two miles in length, and is terminated one way by the Public Gardens and the Gurkha Mess and the other way by the McLeodganj *bázár*, so called in honour of the late Sir D. McLeod, formerly Lieutenant-Governor of the Province. It is connected with the upper roads by paths, most of which are steep ascents, against the face of the hill. The Public Gardens, which are laid out with much taste in lawns and terraces, contain a valuable collection of indigenous and

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(1) In 1870 there were thirty-nine only.

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Town of Dharmsala.

imported trees and shrubs;[1] and are over-looked by the assembly rooms, a handsome building comprising a public hall, a library and reading room, and a billiard-room. The Church is beautifully situated in a recess of the mountain. The churchyard contains a monument erected to the memory of Lord Elgin, who died here in 1863. Immediately above the station rises a hill, known as Dharmkot, the summit of which is a favourite resort. There are also some picturesque waterfalls within a walk at Bhágsú Náth. At a greater distance, but still within reach of an excursion from Dharmsála, are several places of interest in the higher hills, of which the most notable is the Kareri Lake, 10,000 feet above the sea.

The elevation of the principal points is given in the margin.

	Feet.
Sadar Bázár	4,550
McLeodganj	5,700
Forsythganj	5,650
Church	5,630
Assembly Room ...	5,790
Old Cantonment ...	4,100
2/1st Gurkha Lines ...	5,240
Top of hill north-east of the "Dal" (Survey Station)	7,112
Deputy Commissioner's Kachery	4,800
Mount Vernon	6,260
The "Dal" (an artificial lake)	6,020
The Post Office ...	5,440

The scenery of Dharmsála is peculiarly grand. The station occupies a spur of the Dháola Dhár itself, and is well wooded with oak and other forest trees.[2] Above it the pine-clad mountainside towers toward the loftier peaks, which, covered for half the year with snow, stand out jagged and scarred against the sky. Below, in perfect contrast, lies the luxuriant Kángra Valley, green with rice-fields, a picture of rural quiet. Of the station itself, perhaps the best view is to be obtained from the Mess House. Much has been done of late years to render Dharmsála more accessible. Cart roads connect it with the plains *viá* Hoshiárpur on the south and *viâ* Pathánkot on the west; there is a Tonga service from Pathánkot and a Telegraph line connects Dharmsála and Pálampur with Amritsar and Lahore. The rainfall at Dharmsála is very heavy, and the atmosphere is peculiarly damp during the three months of the rainy season. The average annual rainfall is officially returned as 148 inches, by far the highest figure reached at any point of observation in the Province. In January, February, and March also, storms are very frequent. Trade is confined to the supply of necessaries for the European residents, Government officials and their servants. The Dal fair is held at the Dal Lake, close to cantonment, in September, and is largely attended by the Gaddís and other Hindús. The famous temple of Bhágsú Náth is two miles to the east of the

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(1) Another and more valuable collection of Himalayan and other trees is to be found in the garden of Cedar Hall estate, once the property of the late Sir Donald McLeod and now owned by H. H. the Rája of Kapurthala, the principal features of which are a plantation of *deodár* (*Cedrus deodara*) and many species of imported European fruit-trees.

(2) *The Ban* (*Quercus incana*) *The Chil* (*Pinus longifolia*) and rhododendron are the prominent trees. The undergrowth is rich in flowering shrubs, among which barberry (*Berberis vulgaris*), daphne (*D. Canna-bina* and *D. oleoides*) and the creeping rose (*Rosa Moschata*) are conspicuous.

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station, and Dharmsála itself is known to the natives as Bhágsú. Owing to the excessive rainfall Dharmsála has a damp and relaxing climate, and is not a popular hill resort.

The Dharmsala Municipality is of the 1st class.

The average municipal income for the ten years ending 1902-03 was Rs. 9,659, and the average expenditure Rs. 9,450. The chief items of income and expenditure for 1902-03 were as follows:—

Income.	Rs.	*Expenditure.*	Rs.
Taxes, and fees at annual fairs ...	4,995	Administration	744
Municipal property	1,932	Public safety	306
Grants and Contributions ...	1,363	Public health and convenience ...	7,925
Others	1,377	Public instruction	182
		Others	429
Total	9,667	Total	9,586

The Municipal Committee was re-constituted under Act XIII of 1884, and election rules published in *Punjab Government Gazette* Notification No. 1518, dated 1st October 1885. By this Notification it is laid down that the Municipal Committee may consist of nine members, of whom not less than six shall be elected, and three "may be appointed by the Local Government, either by name or official designation."

The nominated members are at present appointed *ex-officio*, namely, the District Judge, the Executive Engineer, and the Civil Surgeon. The District Judge is *ex-officio* President of the Committee (*Punjab Government Gazette* No. 157, dated 7th April 1900). The Committee in 1903-04 consisted of four Europeans and five Natives.

On reconstitution in 1884 the Committee framed rules of business (*Punjab Government Gazette* Notification No. 392, dated 28th October 1885), whereby the quorum was fixed at four, including either the President or Vice-President.[1] The powers of the President are unusually extensive. With him rests the option of nominating Sub-Committees for special purposes. He alone can sanction prosecutions for breach of Municipal Bye-laws. The powers of the Vice-President are purely delegatory, and only exist by the permisson of the President, who can vary or cancel them at will.

Bye-laws.

The Penal Bye-laws made by the Committee under Sections 119 and 120 of Act XIII of 1884 came into force at the beginning of 1887 (*Punjab Government Gazette* Notification No. 809, dated 25th November 1886). They are on the usual lines.

The municipal boundaries were fixed by Punjab Government Notification No. 478, dated 16th July 1888.[2]

Building bye-laws were sanctioned (*Punjab Gazette*, page 1318, Part III, dated 2nd December 1886; Municipal Manual, page 406); Forest Conservancy Rules by Government Notification No. 3171, dated 2nd December 1867.

(1) Municipal Manual, pp. 332-3.
(2) Amending Nos. 57, dated 21st February 1881 and 879, dated 26th November 1884.

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Town of Dharmsála.

Section 204 of the Municipal Act, giving the Committee control over disorderly houses, was extended to Dharmsála by *Punjab Government Gazette* Notification No. 254, dated 2nd June 1892.

Further bye-laws were made, modifying and extending the first section of the Penal Bye-laws, in 1902 (*Punjab Government Gazette* Notification No. 334, dated 5th July 1902). These regulate in considerable detail rates of hire for coolies, dandy-bearers, job-porters, &c., and impose a license-fee of one rupee on every coolie plying for hire within municipal limits. This tax, however, has never been enforced.

Taxation.

In 1867 the Committee made rules for taxation which were sanctioned by Government (*Punjab Government Gazette* Notification No. 3178, dated 2nd December 1867). A house-tax, shop-tax and taxes on lime, stone and slate quarries were sanctioned.

Ten years later a water-tax at the rate of Rs. 10 was levied on houses of the class used by Europeans for the use of water from the irrigation '*kul*' and at the rate of Re. 1 on native houses and shops (*Punjab Government Gazette* Notification No. 211, dated the 31st July 1883). The ground-tax was at the same time fixed at 1 anna per square yard of area occupied by shops in the *bázár*. Fresh taxes were imposed—Rs. 2 per annum for a license for one man to cut wood and grass, 8 annas a head for jhampanis, and 2 annas a head on every sheep and goat slaughtered within municipal limits—by *Punjab Government Gazette* Notification No. 212, dated 31st July 1883. Menial and domestic servants were next taxed at the rate of 8 annas a head (*Punjab Government Gazette* Notification No. 170, dated 12th April 1892).

A conservancy tax had been sanctioned by Government in 1883. This was replaced by a house-scavenging tax at Rs. 2 per cent. on the gross annual rental of all occupied houses (*Punjab Government Gazette* Notification No. 430, dated 20th September 1900). Lastly dogs came under a yearly tax of one rupee (*Punjab Government Gazette* Notification No. 589, dated 22nd December 1900).

Like Dalhousie, Dharmsála levies no octroi. In a hill-station the municipal area is so straggling that numerous octroi posts are needed, and it takes a very heavy trade to ensure a profit. The income of the Municipality in 1901-02 was Rs. 9,700, including Rs. 4,600 from taxation. The house-tax is the most profitable, bringing in Rs. 2,600, while the conservancy tax and the water-rate yield Rs. 800 a piece.

Besides taxation the only important source of revenue is the Municipal forests which are managed by the Forest Department and bring in Rs. 1,400. The Local Funds grant for Medical expenditure is Rs. 1,500. Rents bring in Rs. 800, and Medical

CHAP. IV. Town of Dharmsála.

sees Rs. 700. The incidence of taxation is very low for a hill station, only Re. 1-6-4 per head. In 1881-82 the total income of the Municipality was Rs. 4,000, taxation contributing Rs. 2,500, while the incidence was Re. 0-10-7.

The income of the Committee, though it has now risen to nearly Rs. 10,000, renders large schemes of public improvement impossible without help from outside. Hitherto in fact public works have been limited to a Zenána Hospital, built by the Committee and the District Board together in 1897, to commemorate the Jubilee of Queen Victoria. The infectious ward of the station hospital was completed at the same time. A scheme for tapping the Bhágsú-náth stream and providing the civil station with a permanent water-supply has just received the sanction of Government.

Normal expenditure includes (1901-02) Hospitals and Dispensaries, Rs. 3,000; Roads and Conservancy, Rs. 800 each; and Markets, etc., Rs. 500. About Rs. 1,000 is now being spent annually on works to prevent the slipping of the hillside, and on other drainage works. It is to be noted that in Dharmsála, where there is no octroi, administration and collection of income only cost Rs. 800 a year. The total expenditure for 1901-02 was Rs. 9,000 and the balance at the end of the year Rs. 2,000.

In 1887-88 Dharmsála was one of the three towns in the Province which levied a conservancy tax. Public lighting was introduced in August 1896. In 1897-98 sanitation was placed directly in the charge of the Civil Surgeon and the arrangements made by him are reported to be excellent.

HAMIRPUR.

Hamírpur.

Hamírpur is a Tahsíl lying between 31° 25′ and 31° 58′ N. and 76° 9′ and 76° 44′ E., with an area of 601 square miles. It is bounded on the south by Biláspur State and on the east by Mandi State. Its population was 161,424 in 1901 as against 162,705 in 1891. It contains 64 villages including Hamírpur, the tahsil headquarters, and Sujánpur, and the land revenue including cesses amounted in 1902-03 to Rs. 1,95,000.

HARIPUR.

Haripur.

Haripur is situated on the left bank of the Bánganga, a tributary of the Beás, in latitude 32° North and longitude 76° 15′ East. It was founded in the thirteenth century by Hari Chand, Rájá of Kángra, whose brother had succeeded to the throne of Kángra on the Rájá's supposed death. Hari Chand had really fallen into a dry well when out hunting, and when he was extricated and heard of his brother's accession he resigned his right and founded the town and fort of Haripur opposite Goler, making it the headquarters of a separate principality. The fort of Haripur occupies one of the most picturesque situations in the district.

Haripur is now only a straggling village and is of no importance. The Municipal Committee was abolished in 1888. There is a Police Station, Post Office, Police Rest-house, and School-house. CHAP. IV.

JAWALAMUKHI.

Jawálámukhi is a famous temple of the goddess Jawálámukhi, "she of the flaming mouth," (31° 52′ N. and 76° 21′ E.). It lies in the valley of the Beás and is built over some natural jets of combustible gas, believed to be a manifestation of the goddess Devi. Another legend avers that the flames proceed from the mouth of the demon Jálandhara, the Daitya king whom Siva overwhelmed with mountains and who gives his name to the Jálandhar (Jullundur) Doáb. The building is modern, with a gilt dome and pinnacles, and possesses a beautiful folding door of silver plates, presented by the Sikh Rája Kharak Singh. The adjacent village is surrounded by remains which attest its former size and wealth. Jawálámukhi.

The interior of the temple consists of a square pit about 3 feet deep with a pathway all round. In the middle the rock is slightly hollowed out about the principal fissure, and on applying a light the gas bursts into a flame. The gas escapes at several other points from the crevices of the walls of the pit. It collects very slowly, and the attendant Bráhmans, when pilgrims are numerous, keep up the flames with *ghí*. There is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess, whose headless body is said to be in the temple of Bhawan.

The incomes of the temple, which are considerable, belong to the Bhojki priests, as to whom see Chap. I, C. At one time the Katoch Rájás appear to have appropriated the whole or the greater part of the income; and under Muhammadan rule a poll-tax of one anna was levied upon all pilgrims. The number of these in the course of the year is very great; and at the principal festival in September—October as many as 50,000 are said to congregate; many coming from great distances. Another festival of scarcely less importance takes place in March. Six hot mineral springs, impregnated with common salt and iodide of potassium, are found in the neighbourhood.

There is a Police Station, a Post Office and a School-house at Jawálámukhi. A *sarái*, erected by the Rájá of Patiála, is attached to the temple, and there are also eight *dharmsálás* or sanctuaries with rest-houses for travellers. The Municipal Committee was abolished in 1888.

KANGRA TAHSIL.

Kángra is a Tahsíl lying between 31° 54′ and 32° 23′ N. and 76° 8′ and 76° 41′ E., with an area of 429 square miles. It is bounded on the north by the Dháola Dhár range which separates it from Chamba. Its population was 126,335 in 1901 as against 125,138 in 1891. It contains the towns of Dharmsála (6,971) and Kángra, Tahsil

CHAP. IV. Kángra (4,746), its headquarters, and 134 villages, of which Kanhiári and Chari are of archæological interest. The land revenue including cesses amounted in 1902-03 to Rs. 2,09,000.

KANGRA TOWN.

Kángra Town.

Kángra.—(Nagar Kot: Kot Kángra). The town of Kángra, anciently called Nagarkot,[1] is a 2nd class Municipality, formerly the headquarters of the district, and still the headquarters of the Kángra Tahsil. Population in 1901 4,746 (2,638 males and 2,108 females). Lying in 30° 5′ N. and 76° 17′ E., on the northern slope of the low ranges which run through the centre of the district, it faces Dharmsála and commands a fine view of the Kángra valley. In the suburb of Bhawan is the temple of Devi Bajreshri, whose gilded cupola is a conspicuous land-mark[2] and which contains a late Sanskrit inscription of about 1430 A.D. dedicated to Jawálámukhi and mentioning Sansár Chand, I, the Katoch king of Kángra.

On the lofty ridge south of and above the town is Kot Kángra or "the fort Kángra." The fort, surrounded on three sides by inaccessible cliffs, is still an imposing structure of stone, and in its highest part are the dwellings and temples of the old Katoch kings of Kángra.

Public Institutions.

The public buildings are a Sessions-house, Tahsíl, Police Station, charitable Dispensary, Post Office, Mission School, Staging Bungalow and *sarái.* The fort is now garrisoned by police only. The Church Missionary Society is established at Bhawan and has a small church and a school for boys attached to it. The vicissitudes of fortune which have befallen Kángra under successive rulers have been already detailed. Often attacked, it has never been taken by storm. Gurkhás and Sikhs alike failed in their attempts upon it. The former raised the siege after twelve months' effort, and the latter only gained possession by capitulation; and many striking illustrations of the prestige attaching to its possession have been already related. It is probable that during the occupation of the Muhammadan Emperors, Kángra was far more populous than it is now, for the fort was certainly occupied by a strong garrison, sufficient to enable the last Muhammadan Governor to maintain possession long after he had become completely isolated from the Delhi Empire. The Sikhs affected the suburb of Bhawan, the population of which is said to have increased largely during their rule, at the expense probably of the older town. The temple of Devi, situated in this suburb of Bhawan, is among the most ancient, as it was once one of the most renowned shrines of Northern India. It finds historic mention in Ferishta's account of the fourth invasion of India by Sultán Mahmúd A.D. 1098 and again, in A.D. 1360,

(1) Nagarkot appears to have been the name of the town, Kángra of the fort. Thus Abul Fazl in the *Ain-i-Akbari,* Gladwin's Translation, II, p. 109.—"Nagarkot is a city situated upon a mountain with a fort called Kángra." The Nagarkotia Brahmans derive their appellation from this old name of Kángra.

(2) *Ep.* Indica, I, p. 190

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Public Institutions.

when for a second time it was plundered by the Emperor Fíroz Tughlak. In the time of Mahmúd, if Ferishta is to be at all credited, the riches of the shrine were enormous. Elphinstone, who draws his account from Ferishta, describes it as "enriched by the offerings of a long succession of Hindu princes and the depository of most of the wealth of the neighbourhood."(1) The treasure carried off by Mahmúd is stated to have been 7,00,000 golden *dinárs*, 700 *mans*(2) of gold and silver plate, 200 *mans* of pure gold in ingots, 2,000 *mans* of unwrought silver, and 20 *mans* of jewels, including pearls, corals, diamonds and rubies.(3) The shrine is largely resorted to by pilgrims from the plains at the great festivals held in March—April and October. A family of surgeons resident at Kángra were famed for skill in a curious operation, having the object of restoring the nose to any face which has had the misfortune to lose that appendage. They are said to draw down a flap of skin from the forehead as a covering for the new nose, thus restoring the beauty of many of a marred countenance. A humorous woodcut taken from a native drawing at p. 267 of Powell's "Punjab Manufactures," illustrates the various stages of the operation.

Kángra is a second class municipality with a committee of 9 members, 2 *ex-officio*, 1 nominated and 6 elected. (Punjab Govt. Notn. No. 1658 S., dated 12th October 1885).

The average municipal income for the ten years ending 1902-03 was Rs. 5,460, and the average expenditure Rs. 5,272. The chief items of income and expenditure for 1902-03 were as follows :—

Income.	Rs.	*Expenditure.*	Rs.
Octroi	4,763	Administration	1,085
		Public safety	808
Municipal property, etc.	274	Public health and convenience ...	2,765
Grants and contributions ...	150	Contributions	17
		Public instruction	254
Others	585	Others	399
Total	5,772	Total	5,328

The municipal boundaries were fixed by Punjab Govt. Notn. No. 1218 S., dated 3rd Sept. 1885. Its rules of business will be found in the *Punjab Gazette* for March 1887, p. 283 of Part III. Octroi limits are conterminous with the municipal limits under Punjab Govt. Notn. No. 479, dated 1st July 1890, and the schedule, prescribed by Notn. No. 1052, dated 29th Aug. 1876, was revised in 1882 (Notn. No. 430, dated 19th Oct.) and again in 1888 (Notn. No. 141, dated 13th March 1890), (Notification No. 354, dated 2nd June). Refunds are regulated by Notn. No. 297, dated 26th June 1901, and penal bye-laws by No. 371, dated 3rd

(1) History of India (fifth addition), p. 329.
(2) The commonest *man*, that of Tabriz, is 11lbs. The Indian *man* (maund) is 80lbs
(3) As to the priests of the Kángra temple, see *ante* Chap. I, C. The local version of the well-known legend of the demon Jálandhara is that when slain by the goddess Devi, the giant fell prostrate on his breast with his head at Baijnáth, his navel at Kángra, his shoulders at Trilok Náth and Jawálámukhi, and his feet at Kathrán in Goler, covering 48 *kos* of country. In answer to his dying prayers, Devi granted pardon for sin to all who should die within the limits of the tract which he covered. For another version, see Gazetteer of Jullundur.

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June 1890. In the case of the latter the model rules were adopted (Ml. Manual, p. 450-1).

Under Section 71 of the Ml. Act properties have been reserved by Notn. No. 1221 S., dated 3rd September 1885.

KANIARA.

Kaniára.

Kaniára on the Chauran stream, 4 miles east of Lower Dharmsála, deserves notice for two inscriptions, dating from the second century A. D. which have been found on boulders some 30 yards apart, about half-way between Kaniára and Dharmsála. According to Mr. E. C. Bayley the inscriptions read—

(1) *Krishnayasasa áráma*, in Arian Páli; and

(2) *Krishnayasasa áráma medangisya*, in the square Indian character. Both mean the "Garden of Krishna." The word *yasas* "glory" shows that Krishna had at that period been admitted into the Hindu Pantheon. *Medangisya* in the second inscription means corpulent.(1) Dr. Vogel however considers the name to be possibly a corruption of Krishna-vihára, and that the inscription, cut on two massive granite blocks in the Brahmi and Kharoshthi scripts, would appear to prove the existence of a Buddhist monastery (*áráma*) at this place in the 2nd century A.D.(2)

The place is now a burning *ghât*, and in the midst is a large flat stone, called a *bhútsila*, to which the following legend attaches:—

A Brahman *chela* charmed a *bhút* or *baitál* (demon) and made him plough his land for him and obey his commands. He fed the *bhút* on ordure and *sobal* (a kind of scum found on rivers), but one day when he was away his women fed the *bhút* on festival-food which was poison to him, and so he went and sat on the *bhútsila* and began devouring every living thing that came in his way. When the Brahman returned he nailed the *bhút* down to the stone and the words engraved on it are the charm he used in so doing. There is now a shrine of Indru Nág, who brings rain and assists in time of trouble, at Kaniára.

NADAUN.

Nádaun.

Nádaun is a petty town situated in lat. 31° 46′ N. and long. 79° 19′ E., on the left bank of the Beás, 20 miles south-east of Kángra town. The headquarters of the *jágír* of Rájá Amar Chand, son of the late Rájá Sir Jodhbír Chand, it was a favourite residence of Rájá Sansár Chand, who built himself a palace at Amtar, on the river bank, one mile from the town, where he held his court during the summer.

NURPUR TAHSIL.

Núrpur Tahsil.

Núrpur is a Tahsíl lying between 31° 58′ and 32° 24′ N. and 75° 36′ and 76° 9′ E., with an area of 525 square miles. It is

(1) Journal of the Asiatic Society of Bengal, Vol. XXIII, p. 57. Archæological Survey Reports V, p. 175.

(2) Archæological Survey Reports V, page 177 and Ep. Indica, VII, page 116.

bounded on the north-east by the Dháola Dhár range which divides it from Chamba. Its population was 102,289 in 1901 as against 104,895 in 1891. The town of Núrpur (4,462) is the tahsil headquarters, and there are 191 villages. The land revenue including cesses amounted in 1902-03 to Rs. 1,65,000. CHAP. IV. Núrpur Tahsil.

NURPUR TOWN.

Núrpur Town.

Núrpur is a second class municipal town and headquarters of the Núrpur Tahsil. Lying in 32° 18′ N. and 75° 55′ E., 37 miles west of Dharmsála on the road to Pathánkot, it is picturesquely situated on the western side of a hill which rises sharply from the plain. Population in 1901, 4,462 (2,389 males and 2,073 females). A considerable shawl-weaving industry used to be carried on here by Kashmírís who had fled from Kashmír in the famine of 1783, but the industry perished during the Franco-German war of 1870 and the town has never recovered its prosperity.

Núrpur was anciently called Dhameri (or Temmery by the old travellers) and was re-named Núrpur in honour of the Emperor Núr-ud-dín, whose title was Jahángír. The Rájás of Núrpur are known to Muhammadan historians as the Zamíndárs of Mau and Paithan, and Núrpur became their capital after the destruction of Mau by Sháh Jahán. (Indian Antiquary I, page 264).

Núrpur is a second class municipality with a committee of 9 members, 2 *ex-officio*, 1 nominated and 6 elected. (Punjab Govt. Notn. No. 1658 S., dated 12th Oct. 1885).

The average municipal income for the ten years ending 1902-03 was Rs. 10,233, and the average expenditure Rs. 9,970. The chief items of income and expenditure for 1902-03 were as follows:—

Income.	Rs.	*Expenditure.*	Rs.
Octroi	5,007	Administration	897
Municipal property, etc.	1,541	Public safety	787
Grants and contributions ...	2,558	Public health and convenience ...	3,381
Others	484	Public instruction	4,694
		Others	257
Total	9,590	Total	10,016

The municipal boundaries were fixed by Punjab Govt. Notns. Nos. 1218 S., dated 3rd Sept. and 523, dated 21st Dec. 1885. Its rules of business will be found in the *Punjab Gazette* for March 1887, p. 283 of Part III. Octroi limits are conterminous with municipal limits under Punjab Govt. Notn. No. 479, dated 1st July 1890, and the schedule, prescribed by Notn. No. 1052, dated 29th Aug. 1876, was revised in 1882 (Notn. No. 430, dated 19th Oct. 1882, and again in 1890 (Notn. No. 354, dated 2nd June). Penal bye-laws were sanctioned by No. 371, dated 3rd June 1890. In the case of the latter the model rules were adopted (Ml. Manual, pp. 450-1). Under Section 71 of the Act properties have been reserved by Notn. No. 1221 S., dated 3rd Sept. 1885.

PALAMPUR TAHSIL.

Pálampur Tahsil.

Pálampur is a Tahsil lying between 31° 49′ and 32° 29′ N. and 76° 23′ and 77° 2′ E., with an area of 443 square miles. It is bounded on the north by a crest of the Dháola Dhár range. Its

CHAP. IV.

Pálampur Tahsil.

population was 132,955 in 1901 as against 129,599 in 1891. It contains 113 villages, of which Pálampur is the tahsil headquarters, and the land revenue including cesses amounted in 1902-03 to Rs. 2,07,000.

PATHYAR.

Pathyár.

Pathyár is a small village some 12 miles from Dharmsála. Two inscriptions of a primitive type, cut in both the Brahmi and Kharoshti scripts, in letters of remarkable size, recording the dedication of a garden and tank, probably in the 3rd century B. C., have been found here. (Ep. Indica, VII, page 116).

SUJANPUR-TIRA.

Sujánpur-Tira.

Sujánpur-Tira is a village on the Beás (31° 50′ N. and 76° 33′ E.) which derives the second part of its name from the Tira, or palace commenced by Abhaya Chand, the Katoch king of Kángra, in 1758 A.D. His grandson Suján Chand founded the town and Sansár Chand, the great Katoch ruler, completed it and held his court here. The township is picturesque, with a fine *chaugán* and grassy plain surrounded by trees, but the palace, a highly finished building of regal proportions, has fallen into disrepair since the Katoch family took up its residence in Lambagráon. There are five old temples at Tira and Sujánpur.

APPENDIX I.

The Rájas of Núrpur.

Núrpur lies north-west of Kángra, on the Jabbarkhad, a small tributary of the Chakki, which flows into the Beás. Its old name, Dhamerí, the "Temmery" of the old travellers, was changed to Núrpur by Rája Bású in honor of Jahángír, whose first name was Núr-ud-dín. The Rájas of Núrpur are generally called in Muhammadan histories "the Zamíndárs of Mau and Paithán." Mau was one of their strongholds and was destroyed by Shah Jahán, and Paithán is the same as Pathánkot, west of Núrpur. Paithán is mentioned in the A'in as a *pargana* of the Bári Doáb, containing 199,872 *bíghás*, yielding a revenue of 7,297,015 *dáms* (40 *dáms*=1 Akbarsháhí rupee), and furnishing 250 horse and 2,000 foot; and Dhamerí is quoted as yielding 1,600,000 *dáms*, and furnishing 60 horse and 1,300 foot.

Indian Antiquary, I (1872), p. 264.

The Zamíndárs of Mau and Paithán are first noticed in the very beginning of Akbar's reign, when Rája Bakht Mal is mentioned as a supporter of Sikandar Súr whom Akbar, in 965 A. H., besieged in Mánkot. When Bakht Mal saw that Sikandar's cause was hopeless he paid his respects in the imperial camp, and after the surrender of Mánkot accompanied the army to Lahore, where Bairám Khan had him executed on the ground that he had supported Sikandar Súr. As his successor Bairám apppointed his brother Takht Mal. It is a question whether the names of these two Rájas of Dhamerí are correct, or whether the first ought not to be Takht Mal and the second Bakht Mal; for in every MS. of the Akbarnámah the two names are continually interchanged.

Nearly thirty-two years later we hear of Rája Bású as reigning Zamíndár of Mau and Paithán. It is not stated how he was related to Bakht Mal and Takht Mal; but the historians of the reigns of Shah Jahán and Aurangzeb look upon him as the founder of a new line, and give the following genealogical tree:—

Rája Bású of Núrpúr. (Dies 1022.)

(1). Suraj Mal. (2). Mádhú Singh. (3). Jagat Singh. (Dies 1055.)

1. Rájrúp. (Dies 1077). 2. Bháo Singh. (Muríd Khán).

The last Bháo Singh in the beginning of Aurangzeb's reign turned Muhammadan and received the name of Muríd Khán. His descendants, according to the Maâsir, still hold Shahpur, in the Gurdáspur District, north-west of Núrpur, near the Rávi, and "he who becomes Rája, takes the name of Muríd Khán."

Rája Bású.—When Rája Bású became Zamíndár, he made his submission to Akbar. But when Akbar, after the death of his brother Mirza Muhammad Hakím, King of Kábul (A. H. 990), made Lahore his capital, Bású did not pay his respects as he was expected 1581 A. D.

to do, and the Emperor ordered Hasan Beg Sheikh Umari to invade Mau. But when he had moved as far as Paithán, Bású, advised by Todar Mal, made his submission and went with Hasan Beg to court. In the 41st year, however, he rebelled again, and Akbar appointed
1597 A. D. Mirza Rustam and Asaf Khan* to reduce the district; but as the commanders did not agree, Akbar recalled them and gave the command to Jagat Singh, son of Rája Mán Singh. Mau surrendered to him and peace was restored. In the 47th year, Bású rebelled a
1603 A. D. third time, and when an imperial corps was again despatched to Paithán he requested Prince Salím (Jahángír) to intercede on his behalf with the Emperor. He waited on the prince, and accompanied him, in the 49th year, to court. Before he had reached the capital, Akbar heard that Bású was with Salím, and ordered an officer to seize him. But Bású was informed of this and escaped to his hills.

1605 A. D. On the accession of Jahángír, in 1014 (A. D. 1605), Bású paid his respects and was appointed Rája and commander of 3,500. In the 6th year, he served in the Dakhan, and died two years later, in
1613 A. D. 1022. He was succeeded by his eldest son, Suraj Mal. He is said to have been so unruly that Bású, from fear, imprisoned him. Jahángír, after some hesitation, appointed him Rája and commander of 2,000, and left him in possession of his paternal estates. Suraj Mal served with Shaikh Faríd† in the siege of Kángra; but when he saw that the fort was on the point of surrendering, he created disturbances in the camp, and Faríd reported him to court as a rebel. Suraj managed to obtain Prince Shah Jahán's intercession, and was
1616 A. D. pardoned. In the 11th year, Faríd died and Kángra still held out. Suraj then served with Shah Jahán in the Dakhan. The prince, on his return, was sent to Kángra and though it was not thought advisable that Suraj Mal should accompany him he was allowed to join the expedition and marched to Kángra with Shah Qulí Khán Muhammad, Taqi, Shah Jahán's Bakhshi. Shah Qulí was soon compelled to complain of Suraj Mal, but was recalled, and Rája Bikrámajít was sent in his stead. The time which elapsed before Bikrámajít could join his command was used by Suraj Mal for mischief. He allowed a large number of imperial soldiers to return to the *jágír* on the plea that the war had lasted a long time and their outfit was bad, but told them to return when Bikrámajít should arrive. He then plundered the whole district at the foot of the hills, which was the *jágír* of Núr Jahán's father, and when Sayyid Gafí Bárha opposed him with some of the troops that had not yet left, he killed him. Bikrámajít arrived in the end of the 13th year, and
1618 A. D. Suraj Mal tried in vain to gain his favour by flattery. He therefore openly attacked Bikrámajít, but was repulsed, and Mau and Núrpur, and the whole district, were occupied by the Imperialists. Suraj Mal fled to the hills and perished miserably soon after. Fort Kotla also, which lies between Núrpur and Kángra, was taken, and Mádhú Singh, brother of Suraj Mal, who commanded it, together with his
1619 A. D. son, was sent to court (A. H. 1028).

* *Vide* A'in, translation, p. 454.
† A'in, translation, pp. 314, 411.

Rája Jagat Singh served under Jahángír in Bengal, and in the 1 18 A. D.
13th year when Suraj Mal rebelled, the Emperor called him from Bengal, made him a commander of 1,000, with 500 horse, gave him the title of Rájá, and a present of 20,000 rupees, and sent him to Rájá Bikrámajít, who invested Kángra. By the end of Jahángír's reign, he had risen to a command of 3,000, with 2,000 horse.*

Under Sháh Jahán, Jagat Singh retained his *mansab*, and was 1636 A. D.
in the 8th year appointed to Bangash, and two years later to Kábul, where he distinguished himself in the capture of Karímdád, the son of Jalála the Taríkí, the Afghán rebel. In the 11th year of Sháh 1639 A. D.
Jahán's reign, when 'Ali Mardán betrayed Qandahár to Sháh Jahán, and Sa'id Khán was sent from Kábul to repel the Persians, Jagat 1640 A. D.
Singh commanded the *haráwal*, or vanguard. Arrived at Qandahár, Jagat Singh was ordered to conquer Zamín-i-Dáwar, and he afterwards accompanied the army to Bust, where he distinguished himself. In the 12th year of the reign, he paid his respects at Lahore, received several presents, and was appointed Faujdár of Upper and Lower Bangash. Whilst there, his son Rájrúp rebelled, as will be seen from the following free translation from the Pádisháhnámah.

THE CONQUEST OF MAU AND NÚRPUR UNDER SHÁH JAHÁN.

(*Pádisháhnámah, Ed. Bibl. Indica, II, pp. 237ff.*)

In the 12th year of Sháh Jahán's reign, when Sháh Jáhan was at Lahore, he appointed Rájrúp, eldest son of Rája Jagat Singh of Mau, Faujdár of the Dáman-i-Koh-i-Kángrah and collector of the *peshkash* due by the various petty hill states. In the following year, when the Emperor was in Kashmír, Rájrúp, who had acted in concert with his father in Bangash, rebelled, and Jagat Singh, through friends he had at court, expressed a feigned dissatisfaction at the misconduct of his son, and requested the Emperor to relieve him of his duties in Bangash and bestow upon him the office of his son. This would give him an opportunity of punishing Rájrúp, and of collecting the *peshkash*, which he valued at four *lakhs* of rupees. The Emperor gladly accepted the offer; but no sooner had Jagat Singh arrived in his district than he made preparations for rebellion, trusting to the height of his hill forts and the impenetrability of the jungles. He fortified especially Táragarh, with the view of making it an asylum in days of ill-luck.

1640 A. D. Journal of the Asiatic Society of Bengal, 1875, p. 194.

When the news of his rebellious conduct reached the court, Sháh Jahán could scarcely believe it, and sent Kabrái Sundar to Mau to report on the truth of the rumour. Sundar had an interview with Jagat Singh, and, on his return to court, reported that the Rája was sorry for his misbehaviour; he wished, however, to remain for a year in his district, and would send his son Rájrúp to court to ask for pardon. The Emperor hesitated no longer, and appointed three corps to commence operations against Jagat Singh. The first

* For a biography of this excellent man, *vide* A'in, translation, p. 413.

corps was placed under Sayyid Khan Jahán Bárha,* who was supported by Nazar Bahádur Khweshagí ;† Shams-ud-dín, son of Zulfaqár Khán ; Rája Amr Singh of Narwar ; Sayyid Lutf Ali ; Jalál-ud-dín Mahmúd ; Ráo Dan Singh Bhadauriah ; Mír Buzurg ; Sarmast, son of Itimád Rai ; and several other mansabdárs, Ahadís, both bowmen and matchlockmen, and zamíndár troops. The second corps was commanded by Sa'id Khan Bahádur Zafarjang, together with his sons and relations, Rája Raí Singh, Iltifát Khan Safawí, Gokal Das Sísaudiah, Rai Singh Jhálá, Kriparám, Nádi Alí, Chait Singh, with other mansabdárs and Ahadís both bowmen and matchlockmen, and Mushki Beg, Bakhshi of Dárá Shikoh, with 1,000 horse of the Prince's contingent. The third corps was under Asálat Khán, his brother Abdulkáfi, Muhammad Amín and Muhammad Múmin, sons of Sháh Quli Khán, and other imperial mansabdárs, and Khusru Beg, an officer in the employ of Yamín-ud-daulah (Asaf Khán Khánkhánán, brother of Núr Jahán, and father of Mumtáz Mahall) with 1,000 horse of his contingent, and 500 horse belonging to Islám Khán under their Bakhshí. The whole was placed under the command of Prince Murád Bakhsh, who with Rája Jaisingh, Rao Amr Singh, Ján-sipár Khán, Akbar Qulí Khán Sultán Gakk'har, Harí Singh Ráthor, Chandr Man Bundelah, Daulat Khán Qiyámkháni, Rái Káshídás, Khizr Sultán Gakk'har, and Khalíl Beg with 700 Ahadís, Náhir Solangí, Bábá-i-Khweshagí, and other mansabdárs, was to move from Kábul over Siálkot to Pathán.

On the 17th Jumáda I, 1051 (14th August 1641), the first two corps under Sayyid Khan Jahán and Sa'íd Khán assembled at Ráipúr and Bahrámpúr, waiting for the arrival of the Prince ; and Asálat Khán pushed on to Jammú, to collect the zamíndárí troops of the district. When the Prince arrived, the whole army marched to Pathán. Khán Jahán and Sa'íd Khán had each received valuable presents from his Majesty before leaving ; so had Asálat Khán, Rái Singh, Iltifát Khán, Nazar Bahádur Khweshagí, Zulfaqár Khán, Shams-ud-dín, son of Nazar Bahádur, Rája Amr Singh of Narwar, Gokal Dás Sísaudiah, Rai Singh Jhala, and others. One lakh of rupees was given to Khán Jahán as an advance. As reporter to Khán Jahán's detachment Sultán Nazar was appointed, and Qází Nizámá to that of Bahádur Khán.

Murád Bakhsh now appointed Sá'íd Khán, Rája Jai Singh, and Asálat Khan to invest Fort Mau, which lies 3 kos from Pathán, and remained himself in that town to collect supplies.

Khán Jahán on the 2nd Jumáda II (29th August, 1641) left Ráipúr, in order to march by the Balhawán Pass on Núrpur. At the foot of the pass, he came upon Rájrúp. Khán Jahán appointed Najábat Khán *haráwal*, who engaged Rájrúp. The obstacles which had been set up at the foot of the pass were forced and Khán Jahán moved rapidly to Machhí Bhawan. The enemy had everywhere

* A'in, translation, pp. 392, 394.
† Of Kasúr, Lahore District.

blockaded the roads; but a native of the district shewed the Imperialists a path, which from its inaccessibilty had not been obstructed. By this way the army arrived on the 14th Rájab (9th October, 1641) at the summit of a hill half a kos from Núrpur. The houses outside the fort were given up to pillage, and the army encamped at the foot of the Fort. The Fort, which was well provided with provisions and material, was garrisoned by about 2,000 mountaineers, mostly armed with matchlocks. Khán Jahán opened trenches and commenced the siege.

Sa'íd Khán had in the meantime marched by way of Mount Hárah, and Rája Jai Singh and Asálat Khán along the valley of the Chakki River, and both met at Mau. The army encamped near Rája Bású's villa, which lies on even ground, but it is joined by means of a hill with Mau itself. The roads were everywhere blockaded, and stone barricades with towers had been erected. The army could only advance slowly, and the soldiers had everywhere to cut trenches for protection against the fire of the enemy.

On the 17th Rájab (12th October), Qulij Khán and Rustam Khán joined the Prince at Pathán, bringing orders from Court that Qulij Khán should march to Mau, and Rustam Khán to Khán Jahán at Núrpur. Reports had, in the meantime, been received at Court from loyal Zamíndárs of the district to say that the occupation of Rupar, which overlooks Mau, was necessary for the complete investment of Mau, and as Prince Murád Bakhsh reported the same orders were sent to Sa'íd Khán to move to Rupar. A portion of the troops at Núrpur under Najábat Khán as *haráwal*, Nazar Bahádur Khweshagí, Akbar Quli Sultán Gakk'har, and Rája Mán of Gwáliar, should join Sa'íd's corps. On the receipt of these orders, Sa'íd Khán, on Tuesday, 15th Sha'bán (9th November, 1641), broke up, marched along the Núrpur Pass, and halted in the neighbourhood of the Mau Mountain on the road to Rupar. He then sent his sons Sa'dullah and 'Abdullah with a detachment of men of his own contingent, and Imperial Rifles under Zulfaqár, from the right and the left, up the mountain, to fix upon a site for the camp. On reaching the height, they sent a report to Sa'íd that much jungle would have to be cut, if the whole army was to come up. They waited for further orders, when they were suddenly attacked by 4,000 or 5,000 matchlockmen and bowmen from a neighbouring hill. Sa'íd at once sent reinforcements under his son Lutfullah, and afterwards more under Shaikh Faríd and Sarandáz Khán. Before Lutfullah could join his brothers, he was attacked, and received a sword-wound in the right shoulder and a spear-wound in his left arm. He was with difficulty taken from the field by Khwájah 'Abdurrahmán, son of 'Abdul 'Azíz Naqshbandí, as the enemy were just disabling the horse. Zulfaqár drove away the enemies who attacked him, and retreated to Sa'íd Khán, and soon after, Sa'dullah and 'Abdullah arrived likewise. Sa'íd Khán reached Rupar next day, cut down the jungle for the encampment, cut ditches, and set up hedges, to guard against night-attacks. The enemy now collected in large numbers round about, and continued to erect fences and

throw up obstacles of all sorts. Sa'íd advanced slowly, cutting down the jungle; and on the 21st Sha'bán (15th November), the vanguard under Najábat Khán arrived at a pass in the neighbourhood of a hostile camp near Rája Bású's garden. The enemies were at once attacked, from one side by Zulfaqár with the Imperial artillery, and from the other by Nazar Bahádur Khweshagí, Shaikh Faríd, Akbar Quli Sultán Gakk'har, Sarandáz Khán, and Rája Mán. A number of men of Najábat Khán's and Rája Mán's put boards on their heads instead of shields, rushed forward, and set fire to a wall made of poles and planks. Several were killed on both sides.

In the night before the 29th Sha'bán (22nd to 23rd November), Rája Mán sent about one hundred foot of his own native place to surprise Fort Chhat. They killed many enemies, who had left the Fort to oppose them, among them the commander. A portion of them occupied the Fort, the rest returned to Rája Mán.

During the day, a bastion (*burj*) of Fort Núrpur, which Khán Jahán besieged, was blown up. This happened as follows. Zulfi A'húnzan and 'Aqa Hasan Rúmí had laid seven mines in various directions. Six of them had been discovered by the besieged, who filled them with water. The seventh had been made from the trenches of Khán Jahán's men, and had been successfully carried forward to the bastion, a space of three yards only remaining undug to the very foundation of the bastion. Khán Jahán's son and his men, from fear that the besieged would detect the last mine too, filled it with powder, and sent word to Khán Jahán that the mine was ready. Khán Jahán, therefore, gave in the afternoon orders to the men of several trenches to be ready for an assault and to fire the mine. But as the mine was incomplete, one side only of the bastion blew up, whilst the other side sank to the ground. But the besieged had been cunning enough to erect behind each bastion a wall, which was joined with both ends to the outer wall of the Fort. This wall behind the blown-up bastion remained uninjured, and no actual breach was effected; and Sayyid Lutf 'Alí and Jalaluddín Mahmúd, who had rushed forward with Khán Jahán's men, found the way closed, and called to the bíldárs to throw down the wall. The besieged, thinking that the Imperialists had succeeded in effecting a breach, retreated to the Inner Fort, keeping up a destructive fire on Lutf 'Alí, who was shot in the hand. But unfortunately it got dark, and the storming party had to retire.

In the end of Sha'bán, Bahádur Khán was ordered by his Majesty to move from Islampúr to Pathán, where he met the Prince with 3,000 horse and the same number of foot. On the last of Sha'bán (23rd November), Damtal (south of Pathánkot) was taken by Bahádur Khán, and Tihárí by Allah Vírdí Khán. The Emperor also sent orders that Asálat Khán should hasten to Núrpur and take part in the siege; and Sayyid Khán Jahán, Rustam Khán, and others, together with Bahádur Khán as *haráwal*, should attack Mau by way of Ganga-thal; for when Mau was conquered, it would be easier to reduce Núrpur. The Prince should leave Rao Amr Singh

and Mírza Hasan Safawí in Pathán, and march upon Mau, and encamp in the pass, where, in former days, 'Abdullah Khán Bahádur had encamped.

On the 1st Ramazán (24th November), the Prince left Pathán for Mau. Jagat Singh began now to doubt of success, and requested Allah Vírdí Khán to beg the Prince to allow Rájrúp an interview: the Imperial commanders, from envy and hatred towards him, had forced the war on him, and their only object was to rob and kill him and his people. As a Rájpút, he had to defend his military honour; but, as the Prince had now himself come, he wished to submit and send his son to settle affairs.

On the 5th Ramazán (28th November, 1641) Rájrúp with a halter round his neck appeared before the Prince, who promised to intercede on Jagat Singh's behalf with his Majesty. But the Emperor, to whom the Prince sent a report, demanded an unconditional surrender, and Murád Bakhsh had to send Rájrúp back.

Sayyid Khán Jahán and Bahádur Khán were now sent by the Prince over Ganga-thal to Mau. They moved slowly forward cutting down the jungle, and drove away the enemy wherever they found them. When they approached strong barricades, they dug trenches, and thus succeeded in overcoming all obstacles. When they reached Mau, Jagat Singh, with the best men of his own clan, engaged them in sharp encounters for five days. Neither Bahádur Khán, nor Khán Jahán, spared their men; in fact, the men of Bahádur Khán used the dead bodies of the slain to step over the trenches dug by the enemy. But during these five days, no less than 700 men of Bahádur Khán's contingent were killed and wounded, and the same number of the other corps. A large number of the enemies also "went to hell." All officers fought gallantly, Sayyid Khán Jahán, Rustam Khán, and others, but especially Bahádur Khán, Sayyid Khán Jahán's *harávval.*

But as the war made slow progress his Majesty ordered that the attacks upon Mau should be vigorously continued at the place where Khán Jahán and Bahádur Khán had fought, and the other corps should also attack and take the Fort by storm. On the morning of the 20th Ramazán, therefore (13th December, 1641), the Prince gave the Bakhshís of his own men the order to make a general assault, and sent word to Khán Jahán and Sa'íd Khán to commence the assault on their side. Sa'íd Khan delayed, but Khán Jahán faithfully rendered excellent service, and Rustam Khán and Bahádur Khán and many others distinguished themselves by their gallantry. They, from their side, and Rája Jai Singh, Qulij Khán, and Allah Vírdí Khán, from the other side, were firmly resolved to take Mau by assault. Rája Jai Singh and Allah Vírdí Khán from the valley, Qulij Khán from the left, and the others from the right, succeeded in passing through the jungle, and managed to reach the summit of the mountain. In consequence of the continued fights on the preceding days, Jagat Singh had been so weakened, that he

called in troops which he had posted to certain places to keep back the Imperialists; and Rája Jai Singh, Qulij Khán, and Allah Vírdí Khán, who were nearest to Mau, found the ascent easy. The few men, that held the barricades opposite to them, could not offer serious resistance, whence it happened that they entered Mau before Khán Jahán and Bahádur Khán had come up. Jagat Singh had before taken his family and treasures to Táragarh and had remained alone in Mau; but when he saw the luck and the success of his enemies, he took his sons and dependants who had escaped the sword, and fled.

Two days after (15th December, 1641), Asálat Khán reported to the Prince that the besieged in Núrpur, considering Jagat Singh's cause hopeless after the fall of Mau, had at midnight deserted the Fort, which was now in his possession.

On the 23rd Ramazán (16th December, 1641), the Prince sent Prithí Chand, Zamíndár of Chambah, whose father had been killed by Jagat Singh, to court. Mau was left in charge of Rája Jai Singh; Tihárí was garrisoned by Qulij Khán; Damtál by Gokaldás Sísaudiah; and Pathán by Mirza Hasan Safawí. A large detachment was told off to cut down the jungle and widen the roads in the neighbourhood of Mau.

The Prince then returned with Bahádur Khán and Asálat Khán to court, where he arrived six days later.

On the 1st Shawwál (23rd December, 1641), the Prince received orders to bring Jagat Singh either a prisoner or dead to court. Prithí Chand received the title of Rája and a mansab of 1,000, with 400 horse, and was ordered to return to Chambah, to collect his men, and to occupy a hill near Fort Táragarh, the possession of which was necessary before the Fort could be taken. Táragarh in fact belonged to Chambah; but Jagat Singh had taken it by force.

On 5th Shawwál (27th December, 1641), the Prince reached Núrpur with Sayyid Khán Jahán, and sent Sa'íd Khán with his sons to Jammú. Bahádur Khán and Asálat Khán with nearly 2,000 horse were sent to Táragarh. Rája Mán Singh of Gwáliar,* the sworn enemy of Jagat Singh, joined Prithí Chand, in order to attack Táragarh from the rear.

Although the Fort was high, and difficult of access beyond all expectation, the Imperialists commenced the siege. Jagat Singh, seeing that he was vigorously attacked from all sides, was now sorry that he had rebelled against his Majesty, his benefactor, and addressed Sayyid Khán Jahán to intercede for him with the Prince. The Prince recommended him to the mercy of the Emperor. Táragarh was to be handed over to the Imperialists, and was to be destroyed with the exception of certain houses which at Jagat Singh's request were to be left as dwelling places for his servants, and as

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* This must be Kahhí (Biláspur). It is often so called by the Muhammadan historians.

store houses for his property. The fortifications of Mau and Núrpur were likewise to be levelled.

This was done. Jagat Singh invited Sayyid Khán Jahán to dismantle Táragarh. The Sayyid then ordered his relation Sayyid Fírúz to destroy the Sher Hájí bastion and other fortifications.

On Thursday evening, 19th Zil Hajjah (11th March, 1642), Jagat Singh paid his respects to the Prince. Najábat Khán was ordered to make a settlement for the whole district. Bahádur Khán and Asálat Khán were left in Núrpur to dismantle the bastions, and the Prince with Sayyid Khán Jahán and Jagat Singh together with his sons went to court.

On the 25th Zil Hajjah, Jagat Singh and his sons, each with a *fautah* round the neck, were presented to his Majesty, who pardoned them.

On the 19th Muharram, 1052 (10th April, 1642), Rája Jagat Singh and Rájrúp, his son, who escaped the fire of his Majesty's wrath, were re-appointed to their former rank and office. Soon after Jagat Singh went with Dára Shikoh to Qandahár, and was made commandant of Kalát. In the 17th year of Shah Jahán's reign, Sa'íd Khán was made Governor of the Súbah and Jagat Singh, who could not agree with him, was sent with the army to Badakshán (1055), whither his son Rájrúp accompanied him. He occupied Kúst, Saráb, and Indráb, and erected between the last two places a strong stockade with masonry towers, and successfully repelled the attack of the Uzbaks. Leaving a strong garrison in his stockade, Jagat Singh, in Ramazán 1055, returned to Panjshír, bravely fighting on the road under heavy snowstorms. Ill-health compelled him to go to Peshávar, where he died in the end of the same year (January, 1646).

Rájrúp was made Rája, a commander of 1,500, with 1,000 horse, and was left in possession of his zamíndárís. But Murshid Qulí, the Faujdár of Damán-i-koh-i-Kángra, in the beginning of 1056, was ordered to take away Táragarh. He did so, and Táragarh was henceforth garrisoned by Imperialists.

APPENDIX II.

NOTES ON THE DIALECT OF THE KANGRA VALLEY, BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KÁNGRA, REVISED WITH ADDITIONAL NOTES BY THE REVD. T. GRAHAME BAILEY, B.D., M.R.A.S., WAZIRABAD.

NOUNS.

The declension of Kángṛí nouns is effected (except for the Agent case) as in Hindostání, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus *Nominative Singular* ghoṛa, horse; *Formative Singular* ghoṛe; *Genetive Singular* ghoṛe dá, &c.

The following is a scheme of the formative and nominative cases in the various declensions :—

	Nom. Sing.	Form. Sing.	Nom. Pl.	Form. Pl.
I.—Masc. in á ...	Ghoṛá.	Ghoṛe.	Ghoṛe.	Ghoṛeáṅ.
II.—All other Mascs.	Ghar.	Ghare.	Ghar.	Gharáṅ.
	Bíchhú.	Bíchhúe.	Bíchchú.	Bichchúáṅ.
III.—Fem. in í	Biṭṭí.	Biṭṭíá.	Biṭṭiáṅ.	Biṭṭiáṅ.
Some Fems. in consonant	Juṇás.	Juṇásá.	Juṇásáṅ.	Juṇásáṅ.
IV.—Fem. in consonant...	Baihṇ.	Baihṇí.	Baihṇíṅ.	Baihṇíṅ.

The genitive, as in Hindostání, agrees in gender and number with the object of the genitive, *e.g.*, babbe dí biṭṭí, the father's daughter, kudá játak, whose son?

The following paradigm gives the four declensions in full :—

	Masc. in á.	Other masc. nouns.	
	Horse.	*House.*	*Scorpion.*
SINGULAR—			
Nom.	Ghoṛá.	Ghar.	Bichchú (or bíchchú).
Form.	Ghoṛe.	Ghare.	Bichchúe.
Gen.	Ghoṛe dá.	Ghare dá.	Bichchúe dá.
Dat. ... ... / Acc.	Ghoṛe jo.	Ghare jo.	Bichchúe jo.
Agent.	Ghoṛeṅ.	Ghareṅ.	Bichchúeṅ.
Loc.	Ghoṛe bich.	Ghare bich.	Bichchúe bich.
Abl.	Ghoṛe te.	Ghare te.	Bichchúe te.
Voc.	Ghoṛeá.	Ghará.	Bichchúá.
PLURAL—			
Nom.	Ghoṛe.	Ghar	Bichchú.
Form.	Ghoṛeáṅ.	Gharáṅ.	Bichchúáṅ.
Gen.	Ghoṛeáṅ dá.	Gháráṅ dá.	Bichchúáṅ dá.
Dat. ... ... / Acc.	Ghoṛeáṅ jo.	Gharáṅ jo.	Bichchúáṅ jo.
Agent	Ghoṛeáṅ.	Gharáṅ.	Bichchúáṅ.
Loc.	Ghoṛeáṅ bich	Gharáṅ bich.	Bichchúáṅ bich.
Abl.	Ghoṛeáṅ te.	Gharáṅ te.	Bichchúáṅ te.
Voc.	Ghoṛeo.	Gharo.	Bichchúo.

For *ghare bich*, in the house, *ghareṅ* (without *bich*) is very common.

	Fem. in í.	Fem. in consonant.	
SINGULAR—	*Daughter.*	*Woman.*	*Sister.*
Nom.	Biṭṭí.	Juṅás.	Baihṇ.
Form.	Biṭṭíá.	Juṇásá.	Baihṇí.
Gen.	Biṭṭíá dá.	Juṇásá dá.	Baihṇí dá.
Dat. ... ... / Acc.	Biṭṭíá jo.	Juṇásá jo.	Baihṇí jo.
Agent	Biṭṭíeṅ.	Juṇáseṅ.	Baihṇíṅ.
Loc.	Biṭṭíá bich.	Juṇásá bich.	Baihṇí bich.
Abl.	Biṭṭíá te.	Juṇátá te.	Baihṇí te.
Voc.	Biṭṭíe.	Juṇáse.	Baihṇí.
PLURAL—			
Nom.	Biṭṭíáṅ.	Juṇásáṅ.	Baihṇíṅ.
Form.	Biṭṭíáṅ.	Juṇásáṅ.	Baihṇíṅ.
Gen.	Biṭṭíáṅ dá.	Juṇásáṅ dá.	Baihṇíṅ dá.
Dat. ... ... / Acc.	Biṭṭíáṅ jo.	Juṇásáṅ jo.	Baihṇíṅ jo.
Agent	Biṭṭíáṅ.	Juṇásáṅ.	Baihṇíṅ.
Loc.	Biṭṭíáṅ bich.	Juṇásáṅ bich.	Baihṇíṅ bich.
Abl.	Biṭṭíáṅ te.	Juṇásáṅ te.	Baihṇíṅ te.
Voc.	Biṭṭío.	Juṇáso.	Baihṇíṅ.

Náṅ, name (masc.) has Form. náṅeṅ, Gen. náṅeṅ dá, &c.

Plur. Nom. Náṅ, Form. náṅáṅ, Gen. náṅáṅ dá, &c., so also giráṅ, village, Gen. giráeṅ dá (or giráṅeṅ dá).

Gá, cow, has Form. gáí, Gen. gáí dá, &c., Agent gáíṅ.

Plur. Nom. gáíṅ, Form. gáíṅ, Gen. gáíṅ dá, Agent gáíṅ.

PRONOUNS.

	Singular.		*Plural.*
Nominative	*Maiṅ* or *húṅ*, "I."	Nominative / Agent	*Assáṅ*, "we."
Accusative / Dative	*Minjo*, "me, to me."	Accusative / Dative	*Assáṅ jo*, "us, to us."
Agent	*Maiṅ*, "by me."		
Ablative	*Minjo te*, "from me."	Ablative	*Assáṅ te*, "from us."
Genitive	*Merá*, *Mere*, *Merí*, "my, mine."	Genitive	**Mhára*, *Mhåre*, *Mhárí*, "our, ours."
Locative	*Minjo bich*, "in me." *Minjo uppar*, "on me."	Locative	*Assáṅ bich*, "in us." *Assáṅ uppar*, "on us."

The second Personal Pronoun is declined as follows:—

	Singular.		*Plural.*
Nominative	*Túṅ*, "thou,"	Nominative	*Tussáṅ*, "you."
Dative / Accusative	*Tijjo*, "thee, to thee."	Dative / Accusative	*Tussáṅ jo*, "you to you."
Agent	*Taiṅ*, "by thee."	Agent	*Tussáṅ*, "by you."
Ablative	*Tijjo te*, "from thee."	Ablative	*Tussáṅ te*, "from you."
Genitive	*Tera*, *Terí*, *Tere*, "of thee, thine."	Genitive	*Tumhárá*, *Tumhárí*, *Tumháre*, "of you, yours."
Locative	*Tijjo bich*, "in thee"	Locative	*Tussáṅ bich*, "in you.

* This is like the Márwárí forms of Hindi, *of Márwárí*... *Mháre*, "our, ours."

The Proximate Demonstrative Pronoun is declined as follows :—

	Singular.		*Plural.*
Nominative	*Eh*, "this, he." *Eh*, "this."	Nominative	*Eh*, "these, they."
Accusative, Dative	*Is jo*, "this, to this."	Accusative, Dative	*Inhán jo*, "these, to these."
Agent	*Innín*, "by this."	Agent	*Inhán*, "by these."
Ablative	*Is te*, "from this."	Ablative	*Inhán te*, "from these."
Genitive	*Is dá*, etc., "of this."	Genitive	*Inhán dá*, "of these."
Locative	*Is bich*, "in this."	Locative	*Inhán bich*, "in these."

EXAMPLE.

Eh sach galánde je ásá jíe narása mare.

They say this true, that the hopeful lives, the hopeless dies.—*Kángṛá Proverb.*

The Interrogative Pronoun *Kyá* "what?" is declined as follows:—

Plural.

Nominative	*Kyá*, "what?"
Dative ... ..., Accusative	*Kajo*, "for what?"
Ablative	*Kais te*, "from what?"
Locative	*Kais bich*, "in what?"

EXAMPLE.

Ráti de haṇḍhṇe dá kyá phal paeá.

Jangháṅ dá núr guáeá Rám.

Of wandering on foot at night what fruit did you get?

You spoiled the splendour (literally, light) of your legs, Oh Ram!—*Marriage Song.*

The Interrogative Pronoun *Kuṅ* "who?" is thus declined :—

	Singular.		*Plural.*
Nominative	*Kuṇ*, "who?"	Nominative	*Kuṇ*, "who?"
Dative, Accusative	*Kus jo*, "whom," "to whom?"	Dative, Accusative	*Kinháṅ jo*, "whom," "to whom?"
Ablative	*Kus te*, "from whom?"	Ablative	*Kinháṅ te*, "from whom?"
Genitive	*Kus dá*, *Kus dí*, *Kus de* "of whom?"	Genitive	*Kinháṅ dá*, *Kinháṅ dí*, *Kinháṅ de* "of whom?"
Agent	*Kinníṅ*, "by whom?"	Agent	*Kinháṅ*, "by whom?"

Terá mungíá dupaṭṭá kinníṅ rangí dittá.

By whom was your green dupaṭṭá dyed?—*Phárí chharjháti* (*Kángra.*)

REMOTE DEMONSTRATIVE PRONOUN *Oh* "that," "she," "he," "it."

	Singular.	*Plural.*
Nominative	*Oh*, "he."	*Oh*, "they."
Dative, Accusative	*Us jo*, "him, to him."	*Unháṅ jo*, "them, to them."
Agent	*Unníṅ*, "by him."	*Unháṅ*, "by them."
Genitive	*Us dá*, *Us dí*, *Us de* "of him."	*Unháṅ dá*, *Unháṅ dí*, *Unháṅ de* "of them."

CORRELATIVE PRONOUN *Saih.*

	Singular.	Plural.
Nominative	*Saih*, "that, the same,"	*Saih.*
Dative / Accusative	*Tis jo.*	*Tinháṅ jo.*
Agent	*Tinníṅ.*	*Tinháṅ.*
Genitive	*Tis dá.* / *Tis dí.* / *Tis de.*	*Tinháṅ dá.* / *Tinháṅ dí.* / *Tinháṅ de.*

RELATIVE PRONOUN *Jo.*

	Singular.	Plural.
Nominative	*Jo*, "who, which."	*Jo*, "who, which."
Dative / Accusative	*Jis jo*, "to whom, to which."	*Jinháṅ* and *jinháṅ jo.*
Agent	.. *Jinníṅ*, "by whom."	*Jinháṅ*, "by whom."
Genitive	...*Jis dá*, "of whom."	*Jinháṅ dá*, "of whom."
Ablative	...*Jis te*, "from whom."	*Jinháṅ te*, "from whom."

Other pronouns are—

Koí someone, anyone.
Kichchh, something, anything.
Je koi, whosoever.
Je kichchh, whatsoever.

EXAMPLES.

Saih apṇiá máú dá baṛá láḍlá hai.
He is a great darling of his mother.
Tis dí juṇás baṛí laṛákí hai.
His wife is very quarrelsome.
Maiṅ bakil bhí kitta. Tinníṅ ḍhawwe máre, kichh uttar bhí tinníṅ nahíṅ kittá.
I engaged a vakil. He consumed (my) money, (but) he did not even make any answer.
Jinháṅ musaddiáṅ dá bal, tinháṅ bhare péṛú pal.
Those who have the assistance of the officials, have their grain receptacles (*péṛú pal*) full.
Jinháṅ jo, Rájeá, terá tráṇ.
Those to whom, Oh Rája, is your help.
Tinháṅ de ghar na kháṇ na manjjeṅ báṇ.
To their houses is neither food nor strings for their beds.

ADJECTIVES.

Adjectives used like nouns are declined like nouns. Adjectives qualifying nouns are not inflected unless the Nominative Singular Masculine end in *á*. When the Nominative Singular Masculine ends in *á*, the adjective is declined like nouns in *á*, the feminine being like nouns in *í*. This is contrary to the rule in Urdú, but in accordance with the rule in certain forms of Panjábí.

Khará ádmí, good man, Agent *Khareṅ ádmíeṅ.*
Gen. Plur. *Khareáṅ ádmíáṅ dá.*
Kharí juṇás, good woman, Gen. Sing. *Khariá juṇásá dá.*
Ag. *Kharíeṅ juṇáseṅ.*
Biṭṭiá díáṅ ghoṛíáṅ dá, of the daughter's horses.

Comparison is made by means of the postposition *te*, as *khará*, good, *is te khará*, better than this, *sabbhníṅ te khará*, better than al', best.

PRONOMINAL ADJECTIVES OF QUANTITY.

Itṇá, so much or many (Demonstrative).
Titṇá, so much or many (Correlative).
Jitṇá, as much or many (Relative).
Kitṇá, how much or many ? (Interrogative).

PRONOMINAL ADJECTIVES OF KIND.

Idehá,	"such," "like this"	Hindi *Aisá*.
Tidehá,	"such" "like that,"	„ *Waisa*.
Jidehá,	"like which," "as"	„ *Jaisá*.
Kidehá,	"like, what," "how,"	„ *Kaisá*.

EXAMPLES.

Idehá guár koí mere dikkhṇe bich níṅh áeá.
No fool like this came within my experience (within my seeing).*
Saih sáhab kidehá hai.
What is that sáhib like ?
Jidehá agla thá tidehá hi hai.
As the former was like that exactly is he.

Pronominal Adverbs of direction like *ídhar*, "hither," *udhar*, "thither," *jidhar*, "whither," *tidhar*, "thither," *kidhar*, "whither," seem to be wanting in Jándarí.†

PRONOMINAL ADVERB OF MANNER.

Proximate Demonstrative.
Iṅháṅ or *úṅhaṅ* "thus"
Correlative.
Tíṅháṅ "so"

Relative.
Jíṅháṅ, "as."
Interrogative.
Kiṅháṅ, "how ?"

ADVERBS OF TIME.

Agáhán, "before," (Hindi *ágé*), also *ageṅ*.
Aj, "to day," as in Panjábí.
Kal, "to-morrow, yesterday."
Parsóṅ, "the day before yesterday, or the day after to-morrow."
Chauth, "the fourth day past or future, counting to-day as the first day, to-morrow or yesterday as the second, &c."
Panjauth, "the fifth day."
Chhiauth, "the sixth day."
Pachácháṅ, "after, afterwards."
Phirí, "again."
Bhiágá, "in the morning." *Sanjhá*, "in the evening."
Bárambár, "repeatedly."
Kadí, "sometimes, ever."
Kadí na, "never."
Kadi kadáiṅ, or *kadí ná kadí*, "sometimes, rarely."
Nit, "continually, always."
Pápí lak Paháṛie patthar Jinhán de chit.
Ang maláwá kadi kadáiṅ, naiṇ maláwá nit.

---

* This would be in Gádi :—Ínhá guár mere herne má ná á.
Such a fool came not within my seeing.
(Observe—"herna," to *see*,
"má" for *manj*, in,
"á." 3rd singular past tense of *íṇá* "to come"=*áyá*.)

† Jándar or Jhándar is the term used by the Gaddís for the country not included in heir country, Gadheran. [It literally means 'cotton-clothed.' *i.e.*, the people not dressed in woollen garments like the Gaddís.]

The mountain people are wretches, whose hearts are stone.
They join bodies rarely, they are always joining eyes.—*Song.*
Huṇ, "now."

ADVERBS OF PLACE.

Nereṅ, "near."
Dúr, "far."
Pár, "over, across."
Uár, "this side," *úár-pár*, "on both sides."
Wál, "to, towards." *Tahsíldárs wál já ; (jáh* in Singular, *já* in plural,) "go to the Tahsíldár."
Paráháṅ, "on that side." (Hindi—*pare*).
Uráháṅ, "on this side." (Hindi—*ure*).
Ithú táeṅ, } "up to this."
Idhí táeṅ, }
Uppar, "up."
Bunh, heth, "down."
Andar, "within," and *báhar*, "without," are as in Hindi.
Agáháṅ, "before," or *aggeṅ*.
Pacháháṅ, "behind," or *pichchheṅ*.
Taiṭhe, Tahṭhi, "there"—(*Gádi*).
Taiṭhí, Gaddí seíte gallá bâtá karí.
There with a Gaddí I talked.—*Dharmsála.*
Handrá, in Gaddí and *Nartí* in Kángrí, "elsewhere." *So apṇí zamín chhaḍi handró na gáhande*, "they abandoning their land do not go elsewhere."—(*Gádí*).

PRONOMINAL ADVERBS OF TIME.

Proximate Demonstrative	*Remote Demonstrative.*	*Relative.*
Haṇ, huṇ, ibheṅ, "now,"	Then.	*Jáklú*, "when."
Correlative.		*Interrogative.*
Táhlú, "then."		*Káhlú*, "when?"

PRONOMINAL ADVERBS OF PLACE.

Proximate Demonstrative.	*Remote Demonstrative.*	*Relative.*
Itthú, "here."	*Otthú*, "there."	*Jitthú*, "where."
Itthe.—(*Kutlehr*).		
Correlative.		*Interrogative.*
Titthú, "there."		*Kuthú*, "where?"
Taiṭhe, "there."—(*Gádi*)		

OTHER ADVERBS.

Kaiṅh, kajo, "why."
Iddheṅ taiíeṅ, "for this reason."
Háṅ, "yes."
Nehíṅ, niṅh, no.
Satábi, "quickly."
Achchí tará, khará kari, "well."

PREPOSITIONS.

The commonest have been given under the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb. For convenience sake most of the constructions are given :—

Heṭh, "under."
Minjo bál or *balá*, "beside me."
Minjo kane or *maiṅ kane*, "with me."

Tisdeṅ táeṅ, "for him."
Tereṅ táeṅ, "about thee."
Assáṅ sáhí, "like us."
Tínháṅ bakkhí, tínháṅ bál or *balá, tinháṅ deṅ páseṅ,* all mean towards them.
Tiste parant, "after it."
Tisdeṅ, chauhíṅ páseáṅ, "round about it."
Tussáṅ barábar, "equal to you."
Minjo te parant, maiṅ parant, minjo biná, "apart from me."

THE NUMERALS

1, *Ik.*	17, *Satárá.*	32, *Batrí.*	69, *Unhattar.*
2, *Do.*	18, *Ṭhárd*	33, *Tetrí.*	70, *Sahattar.*
3, *Trai.*	19, *Unníṅ*	34, *Chautrí.*	77, *Sathattar.*
4, *Chár.*	20, *Bíh.*	35, *Panjatrí.*	79, *Unásí.*
5, *Panj.*	21, *Ikkí.*	36, *Chhiatrí.*	80, *Así.*
6, *Chhiyyá.*	22, *Báí.*	37, *Satattrí.*	87, *Satásí.*
7, *Satt.*	23, *Treí.*	38, *Aṭhattrí.*	89, *Uṇánúeṅ.*
8, *Aṭṭh.*	24, *Chaubbí.*	39, *Uṇtáṭí.*	90, *Nabbeṅ.*
9, *Nau.*	25, *Panjí.*	40, *Cháṭí*	97, *Satánúeṅ.*
10, *Das.*	26, *Chhabbí.*	47, *Sattáṭí.*	99, *Naṛinúeṅ.*
11, *Giárá.*	27, *Satáí.*	49, *Uṇúnjá.*	100, *Sau.*
12, *Bárá.*	28, *Ṭháí.*	50, *Panjáh.*	200, *Do Sau.*
13, *Tehrá.*	29, *Uṇattí.*	57, *Satúnjá.*	1,000, *Hajár.*
14, *Chaudá.*	30, *Tíh* or *tríh.*	59, *Uṇáhṭ.*	1,00,000, *Lákh.*
15, *Pandrá.*	31, *Kattí* or *katrí.*	60, *Saṭṭh.*	
16, *Soḷá.*		67, *Satáhṭ.*	

ORDINALS.

1st, *Paihlá.*	5th, *Panjúáṅ.*
2nd, *Duwwá.*	6th, *Chiṭṭhá.*
3rd, *Tríyyá.*	7th, *Satúáṅ.*
4th, *Chauthá.*	10th, *Dasúaṅ.*

50, *Panjáhúáṅ.*

For the thirties the forms with and without *r* are both used, thus, *satattrí* or *satattí*, thirty-seven.

It should be noticed that *t* and *h* in *sathattar* are pronounced separately. The word is not *sa-thattar* but *sat-hattar.*

Other numerical forms are subjoined:—

Ik bárí, once.
Do bárí, twice.
Paihlí bárí, first time.
Trai guṇá, three-fold.
Das guṇá, ten-fold.
Addhá, half.
Pauṇe do, 1¾.
Sawá do, 2¼.
Ḍháí, 2½.
Ḍiḍḍh, 1½.
Saḍhe chár, 4½.
Ik váo ¼.

CONJUNCTIONS.

The chief conjunctions are—

Te, and.
Apaṇ, but.
Je, if.
Bháeṅ, although.

THE VERB.

AUXILIARY VERB.

Present.

Singular.	*Plural.*
Maiṅ hai.	Assáṅ han.
Túṅ hai.	Tussáṅ han.
Saih hai.	Saih han.

Past.

Singular.	*Plural.*
Maiṅ thá (Fem. thí).	Assáṅ the.
Túṅ thá (Fem. thí).	Tussáṅ the.
Saih thá (Fem. thí).	Saih the.

The past *thá*, "was," is like Hindi.

Aj mere boṭí kamáhn pichhe hí rahí gae han.
To-day my $\frac{\text{cook}}{\text{kitchen}}$ servants have remained behind. (*Kángra*).
Tussáṅ aj kal kiá paṛhde han ?
What are you reading nowadays ?
Eh Rájpút halke han.
These are low Rájpúts.—(*Kángra*).

PAUṆÁ, full.

I.—Tenses derived from the Root.

Present Conditional.

I may fall.

Singular.	*Plural.*
Pauáṅ.	Pauíe.
Paue.	Pauá or pauhn.
Paue.	Pauhn.

Future.

I shall fall.

Singular.	*Plural.*
Paunghá, Fem. paunghí.	Paunghe.
Paunghá.	Paunghe.
Paunghá.	Paunghe.

Imperative.

Fall.

Singular.	*Plural.*
Pau.	Pauá.

II.—Tenses derived from the Present Participle.

Indefinite or Past Conditional.

I fall or should fall.

Singular.	*Plural.*
Paundá.	Paunde.
Paundá.	Paunde.
Paundá.	Paunde.

Present Indicative.

I am falling.

Singular.	*Plural.*
Paundá hai.	Paunde han.
Paundá hai.	Paunde han.
Paundá hai.	Paunde han.

Imperfect.

I was falling.

Singular.	*Plural.*
Paundá thá.	Paunde the.
Paundá thá.	Paunde the.
Paundá thá.	Paunde the.

III.—Tenses formed from Past Participle.

Past Indicative.

I fell.

Singular.	*Plural.*
Peá, Fem. paí	Paie, Fem. paiíáṅ.
Peá.	Paie.
Peá.	Paie.

Present Perfect.

I have fallen.

Singular.	*Plural.*
Peá hai, Fem. paí hai.	Paie han.
Peá hai.	Paie han.
Peá hai.	Paie han.

Pluperfect.

Singular.	*Plural.*
Peá thá.	Paie the.
Peá thá.	Paie the.
Peá thá.	Paie the.

Infinitive or Verbal Noun.

Pauṇá, falling. Pauṇe dá, of falling.

Participle.

Present ... ... Paunčá, falling.
Past ... ... Peá, fallen.
Conjunctive ... ... Paí karí, having fallen.
Adverbial ... ... Paundeṅ hí, while falling.
Agent ... ... Pauṇe bálá, fallen, about to fall.
Dative ... ... Pehá, in the state of having fallen.

It will be sufficient if the main parts of other verbs are indicated.

HOṆÁ, be, become.

Present Conditional ... ... Hoáṅ.
Future ... ... Húnghá.
Imperative ... ... Ho.
Indefinite or Past Conditional Hundá.
Past Indicative ... ... Hočá.
Present Perfect ... ... Hočá hai.
Pluperfect ... ... Hočá thá
Participles ... ... Hundá, being.
Hočá, been.
Hoíkarí, having been.
Hundeṅ hí, while being.
Hoṇe báḷá, one who is about to be.

AUṆÁ, go.

Present Conditional ... ... Auáṅ (3rd Plur. auhn).
Future ... ... Auṅghá.
Imperative ... ... Á.
Indefinite, Past Conditional Aundá.
Past Indicative ... ... Ayá, Fem. áí, Plur. áe, Fem. áíáṅ.
Participle ... ... Aihĕá, in the state of having come.
The others regular.

JÁṆÁ. go.

Present Conditional ... ... Jááṅ (2nd Plur. jáá, 3rd Plur. jáhn);
Future ... ... Jáṅghá.
Imperative ... ... Jah jáá.
Indefinite, Past Conditional Jándá.
Past Indicative ... ... Geá.
Participles ... ... Gehá, in the state of having gone.

RAIHṆÁ, remain.

Present Conditional ...	... Raháṅ,	Rahíe.
	Raihe,	Rehá or raihn.
	Raihe,	Raihn.

Future ... . Raiṅhghá.
Imperative ... ... Raih rehá.
Indefinite, Past Conditional Raihndá.
Past Indicative ... ... Rehá.
Participle ... ... Réhá, in the state of having remained. The *e* in this word is very long drawn out; distinguishing it from the *rehá* in the Present Conditional, the Imperative and the Past Indicative.

BAIHṆÁ OR BAIṬHṆÁ, sit.

Present Conditional ... Beháṅ, baiṭháṅ.
Future ... .. Baiṅhghá, baiṭhghá.
Imperative ... ... Baih baiṭh.
Indefinite, Past Conditional. Baihndá, baiṭhdá.
Past Indicative ... Behá, baiṭhĕá.

TRANSITIVE VERBS.

MÁRṆÁ, beat.

Present Conditional...	Máráṅ,	Máríe.
	Máre,	Márá or márn.
	Máre,	Márn.

Future ... ... Máṅghá.
Imperative ... ... Már márá.
Indefinite, Past Conditional. Márdá.

Past Indicative	... Maiṅ márĕá.	Asáṅ márĕá.
	Taiṅ márĕá.	Tusáṅ márĕá.
	Tinní márĕá.	Tinháṅ márĕá.
Present Perfect	... Maiṅ márĕá hai.	Asáṅ márĕá hai.
	Taiṅ márĕá hai.	Tusáṅ márĕá hai.
	Tinní márĕá hai.	Tinháṅ márĕá hai

Pluperfect	Maiṅ márĕá thá.	Asáṅ márĕá thá.
	Taiṅ márĕá thá.	Tusáṅ márĕá thá.
	Tinní márĕá thá.	Tinháṅ márĕhá thá.

The rules for the agreement of *márĕá*, *márĕá hai*, *márĕá thá*, with the object of the sentence are like those in Urdú or Panjábí.

Participle ... ... Márehá, in the state of having been beaten.

PASSIVE.

The passive is formed by means of the verb *jáṇá*, go, used with the past participle, thus,

Maiṅ márĕá jáṅghá, I shall be beaten.
Saih márí geí, she was beaten.

In the passive it generally has the sense of *be killed*.

KHÁṆÁ, eat.

Indefinite, Past Conditional ... ... Khándá.
Past Indicative ... ... Khádhá.

PIṆÁ, drink.

Indefinite, Past Conditional ... ... Píndá.
Past Indicative ... ... Pítá.

DEṆÁ, give.

Indefinite, Past Conditional ... ... Dindá.
Future ... ... Dingghá.
Past Indicative... ... ... Dittá.

LAIṆÁ, take.

Indefinite, Past Conditional ... ... Laindá.
Future ... ... Laingghá.
Past Indicative ... ... Leá.

GALÁṆÁ, say, speak.

Indefinite, Past Conditional ... ... Galándá.
Past Indicative ... ... Galaiyá.

KARNÁ, do.

Indefinite, Past Conditional ... ... Kardá.
Past Indicative ... ... Kittá.

JAṆṆÁ, know.

Indefinite, Past Conditional ... ... Jáṇdá.
Past Indicative ... ... Jáṇĕá.

Laí auṇá, bring, *laí jáṇá*, take away are conjugated like *auṇá* and *jáṇá*, Habit, continuance and state are expressed as follows:—

Saih auá kardí hai, he is in the habit of coming, *saih chárá kardá hai*, he is in the habit of grazing (transitive).

Maiṅ dikkdá raiṅndá hai, I continue looking.
Maiṅ pauṇa lagghĕá, I am in the act of falling.

SENTENCES.

1. *Terá náṅ kyá hai?* What is thy name?
2. *Ės ghoṛe dí kyá umar hai?* What is the age of this horse?

3. *Itthú te Kashmír kitni dúr hai?* From here how far is Kashmír.

4. *Tere burhe daiñ kitne puttar han?* In thy father's (house) how many sons are there?

5. *Maiñ ajj barí dúre te handhi áyá.* I today from very far walking came.

6. *Mere cháche de puttre dá biáh tisdiá baihni kane hoeá hai.* My uncle's son's marriage is with his sister.

7. *Ghare hachchhe ghore dí káthi hai.* In the house is the white horse's saddle.

8. *Tisdiá pitthí par káthí pái deá.* On his back put the saddle.

9. *Maiñ tisde puttre jo bare korre máre.* I beat his son many stripes

10. *Saih paháre diá chotiá par bakríáñ chárá kardá hai.* He grazes goats on the top of the hill.

11. *Saih tis rukkhe heth ghore úpar baithehá hai.* He under that tree is seated on a horse.

12. *Tisdá bháú apniá baihni te baddá hai.* His brother is bigger than his sister.

13. *Tiddá* (or *tisdá*) *mul dhái rupayye hai.* The price of that is two-and-a-half rupees.

14. *Merá burhá (babb) tis lauhke ghareñ raihndá hai.* My father lives in that small house.

15. *Tis jo eh rupayye dei deá.* Give him these rupees.

16. *Saih rupayye tiste lei leá.* Take those rupees from him.

17. *Tis jo matá márikari rassíáñ kane bannhá.* Having beaten him much tie him with ropes.

18. *Khúwwe te páni kaddhhá.* Drawn water from the well.

19. *Maite* (or *minjo te*) *agge chalá.* Walk before me.

20. *Kudá játak tusáñ picháháñ auá kardá hai?* Whose son is in the habit of coming behind you?

21. *Saih tussáñ kuste mullen leá?* From whom did you buy that?

22. *Giráeñ de ikki hatwánie te.* From a shopkeeper of the village.

SONGS.

MARRIAGE SONG.

Ráti de handhne jo chhaddi deh, Káhná.
Hun hoeá gharbárí, Rám.
Aggeñ tú thá, Káhná, hálú guálú.
Hun hoeá gharbárí, Rám.
Give up wandering at night, Oh Kahna!
Now you have become a married man, Oh Rám!
Before you were, Oh Kahna! a ploughman and a cowherd!
Now you have become a married man, Oh Rám!
Maihrúáñ dá sang chhaddí de tú Káhná.
Hun hoeá gharbári, Rám.
Abandon, abandon the society of Gujar women, Kahna.
Now you have become a married man! Oh Rám!
Maihr is a Gujar and *Maihri* a Gujar-woman.

Songs sung by women at weddings of Brahmans, Rájpúts and Khatrís in Kángra—

Assáṅ bachhái káḷi kámaḷṛí,
Kuṛmeṅ bachhái sutranji jí ;
Tussáṅ ái baho angaṇe.
We have spread black blankets,
The opposite party in marriage (Kuṛam) have spread carpets;
Come you and sit down in the courtyard.

[*Note.*—In marriage parties the bride's family are "kuṛam" to the bridegroom's party and the bridegroom's party are "kuṛam" to the bride's. There is no English word which expresses the relationship.]

Kí tussáṅ mangde ṭukṛá muchṛá,
Kí tussáṅ sári de bhukkhe the.
Assáṅ mangde kuṛameṅ dia dáriá,
Leí chubáreṅ baiṭhe the.
Question.—Do you want a morsel or a piece of bread,
or are you hungry for the whole?
Answer.—We want the wife of the Kuṛam,
They took her and were sitting in the upper storey.

GENEROSITY. (*Gádí*).

Málí Sálí sakke bháí,
Ṭhíkríá rí ḍhál baṇái ;
Chalande giddaṛ tíre láe.
Sálí balandá bhujjí kháṇí ;
Málí balandá káṇí lissí hai ;
Káṇí jo pujáṇí.
Málí and Sálí were two own brothers,
They made a shield of bits of earthenware.
They shot a running jackal with an arrow.
Sálí says "Let's eat it fried ;"
Máli says "The one-eyed woman is ill ;"
"Let's take it to the one-eyed woman."

Song on Rája Sansár Chand, Kaṭoch Rájpút of Kángra, marrying a pretty Gaddí woman whom he saw herding her cows—

(Dharmsála)—
Gaddí cháre bakríáṅ,
Gaddaṇ cháre gáíṅ,
Ghaṛá bhajje sapṛíá,
Binná kháu gáíṅ,
Her jawán ruiá,
Ráje Gaddaṇ behí.
The Gaddí was grazing his goats ;
The Gaddí woman was grazing her cows ;
Her *ghaṛa* was broken on the rocks,
The cows ate the pad (worn between the head and the jar on it).
Seeing her young face,
The Rája married the Gaddan.

JÁNDHAR SONG.

1. *He.—Pussí, pussí,*
Kajo russí,
Láhuḷá geá manáṇá;
Chal pussí bhat kháṇa.

Darling, darling,
Why art thou sulking.
A boy (son) has gone to pacify thee
Come, darling, eat thy rice.

She.—Jáṇe juráṇá,
Maiṅ nahíṅ auṇá.

2. *Púṇi nahíṅ mukdí;*
Tand nahíṅ truṭdí;
Sas nahíṅ ákhḍí
Je páṇie jo jáṇá.

The ball of wool never comes to an end,
The thread never breaks;
My mother-in-law never says
"Go for water."

SAHNU MALI'S SONG.

Gaddí Song—

(1). *Súhí, súhí pagṛí ná láṇí,*
(2). *Máliá Sáhṇúá bo!*
(3). *Máṇhúṅ balale je lilárí,*
(4). *Bhaṭṭí rí jhinjaṇ mangáṇi,*
(5). *Máliá Sáhṇúá bo!*
(6). *Piṭṭhí terí kaṭerá khalṛú?*
(7). *Láleá Tundeíá bo!*
(8). *Peṭe kaserá halaṛú?*
(9). *Sáliá Tundeíá bo!*
(10). *Pete málí-rá halaṛú.*
(11). *Sáliá Tundeíá bo!*
(12). *Kugti-rá ṭheká na laiṇú,*
(13). *Máliá Sáhṇúá bo!*
(14). *Káṭá, káṭá ḍagṭá na ṭáṇá,*
(15). *Máliá Sáhṇúá bo!*
(16). *Máṇhúṅ balale je há ṭhekedár,*
(17). *Máliá Sáhṇúá bo!*

(1). A red, red *pagṛi* do not put on,
(2). Oh Málí Sáhṇú!
(3). People will say you are a dyer;
(4). Bring rice of Bhaṭi,
(5). Oh Málí Sáhṇú!
(6). Of what is the skin on your back (full)?
(7). Oh Lálá Tundeí!
(8). In your womb whose child is there?
(9). Oh Sálí Tundeí!
(10). In your womb is Málí's child,
(11). Oh Sálí Tundeí.
(12). Do not take the contract of Kugtí,
(13). Oh Málí Sáhṇú!

(14). A black, black coat do not put on.
(15). Oh Málí Sáhnú!
(16). People will say you are a contractor.
(17). Oh Málí Sáhṇú.

Notes.—(2), "Málí Sáhṇú," (7), "Lálá Tandeí," "Sálí Tundeí." Málí, Lálá and Sálí are the names of the persons. Sáhṇú and Tundeí are the names of their castes.

(3), "Balale" is the 3rd person plural, future tense, from balṇá "to say."

THE WOOING OF SAMBHÚÁ. (*Gádí*).

1. *Sambhúá merá múhriyá dá náṭ!*
2. *Sambhúá dherá* (2) *hoí lai,* (1)
3. *Dherá hoí lai bo merí ján!*
4. *Sambhúá dherá hoí lai.*
5. *Kaṇaká rí roṭí, ghíú, dáḷ,*
6. *Sambhúá khái karí já,*
7. *Khái karí já bo merí ján!*
8. *Dohaṛ dindí* (4) *bachhái.*
9. *Sambhúá soí karí* (1) *já,*
10. *Soí karí já merí ján!*
11. *Sambhúá soí karí já.*
12. *Káḷá jiná* (5), *ḍorá* (6) *hachhá* (7) *choḷá* (8),
13. *Ammá merí! Sambhúá áyá bo.*

1. Oh Sambhú, my first dancer! (*i.e.*, leader in a Gaddi dance.)
2. Oh Sambhú! be slow (*i.e.*, stay here).
3. Be slow, my life!
4. Oh Sambhú! be slow.
5. Bread of wheat, *ghi* and *dál*,
6. Oh Sambhú! eat before you go: (literally "having eaten go.")
7. Eat before you go, my life!
8. I am spreading a shawl.
9. Oh Sambhú, sleep before you go: (literally "having slept go.")
10. Sleep before you go, my life!
11. Oh Sambhú! sleep before you go.
12. (With) a black like girdle (and) a white frock.
13. Oh mother! Sambhú has come.

Notes.—(1). "Hoí lai," "khái karí," and "soi karí," are the conjunctive participles from the verbs "hoṇá," "kháṇá" and "soṇá" respectively. In Hindi these forms would be "ho karke," "khá karke" and "so karke."

(2). "Dherá" is the Hindi and Panjábi "dhírá" "slow" whence comes "dhiraj" "slowness," "dhirtái" "patience" and other derivatives.

(3). "Kaṇaká." The *a* at the end of "kaṇak" is added to nouns ending in a consonant to prepare them for receiving the cases-affix *rá*.

(4). "Dindí" is the present participle feminine from "diṇá" "to give."

(5). "Jiná" is the pronominal adjective of similarity and corresponds to "jaisá" in Hindi.

(6). "Ḍorá" is the cord of black wool which the Gaddi winds round his waist. Gaddi women also wear it, and the "ḍorá" is used as a binder by women after childbirth.

(7). Hachhá means "white."
(8). "Cholá" is the capacious woollen frock worn by Gaddi men and women. It is secured round the waist by the "dorá." The "cholá" comes half down the thigh on men and to the ankles on women. The "dorá" round the waist makes a large body in the "cholá" above the waist. The body is called the "khokh," and forms a receptacle for very miscellaneous articles, such as a number of newly born lambs, bread, or wool for spinning.

THE GADDI GIRL'S CHOICE OF A HUSBAND.

1. *Tá budhrú jo ná deṇí cháchúá, deṇí, cháchúá.*
2. *Sajre chúṇḍe raṇḍ bholí ho.*
3. *Tá chákara jo ná deṇí, cháchúá, deṇí, cháchúá.*
4. *Hák pánde uṭhí gahnde ho.*
5. *Tá dúr-desí jo na deṇí, cháchúá, deṇi, châchúá.*
6. *Gorú chugánde jo deṇí ho.*
7. *Tá rogí jo ná deṇí, cháchúá, deṇí, cháchúá,*
8. *Sajre chúṇḍe raṇḍ bhúchgáhlí ho.*
9. *Bhaiṛá charánde jo deṇí, cháchúá, deṇí, cháchúá.*
10. *Khokha bharí delá más ho.*
11. *Bhaiṛá de puhála jo deṇí, cháchúá, deṇi, cháchúá.*
12. *Píṭṭhí jo delá choḷú ho.*

1. To an old man do not give me, father, do not give me, father.
2. I shall be a widow while my hair is (still) freshly done.
3. To a servant do not give me, father, do not give me, father.
4. A call comes—He gets up and goes (and leaves me).
5. To one who lives far away do not give me father, do not give me, father.
6. To one who grazes a herd of cattle give me.
7. To a sick man do not give me, father, do not give me, father,
8. I shall become a widow while my hair is (still) freshly done.
9. To a herder of sheep give me, father, give me, father.
10. He will give me his pocket full of meat.
11. To a tender of sheep give me, father, give me, father.
12. He will give me a frock for my back.

Notes.—In translating this song all the "tás" and all the "hos" should be omitted. They are without meaning.

"Jo" in the first, third, fifth, sixth, seventh, ninth, eleventh and twelfth lines is the sign of the dative case.

"Chách" in Gáddi and "cháchú" in the valleys of Kángra is a common word for "father."

The meaning of the second and eighth lines is—"If you marry me to an old or a sick man I shall be a widow before my hair, which was done for my wedding, is ruffled," *i. e.*, I shall be a widow before my wedding dress is worn out.

"Bholi" in the second line is the feminine third person singular future, from "bhoṇá" "to be."

"Gorú" in the sixth line means a herd of horned cattle.

"Khokha" in the tenth line is the body of a Gaddí's frock which is made into a pocket by the frock being tightly bound at the waist with a woollen rope called "dorá" which passes several times round the waist. The "khokha" is used to carry miscellaneous articles. The wearer's dinner may be seen in it or even half a dozen new-born lambs or kids

"Gáhlí" in the eighth line is the feminine third person singular future, from "gáhṇá" "to go," "to become."

"Delá" in the twelfth line is third person singular future, from "deṇá" "to give."

THE SONG OF RAJA GOPI CHAND. (*Gádí*).

1. *Chanaṇ chaukí bo rúpí jhāṛiyáṅ Rájá Gopi Chand naháe.*
2. *Tá ammar bholá bo aghṇá. chándí bargá, ṭhaṇḍí búnd kataun áe.*
3. *Tá chhajje bo baiṭhí mátá Naiṇ Bantí naiṇ bharí, bharí roe.*
4. *Tá phirí uparhúṅ here Rájá Gopí Chand, Tá mátá Naiṇ Banti roe.*
5. *Tá kuṇí ditti, mátá, tijo gáḷí? Kuṇí balle mande bol.*
6. *Tá nahíṅ bo ditti, beṭá, minjo gáḷí, ná balle mande bol.*
7. *Tá kuṇí bo herú, mátá, mandí hákhrí? Tiserí hákhrí kaḍháṅ.*
8. *Tá na bo herú minjo, beṭa, mandí hákhrí, ná koi gáḷíáṅ dé.*
9. *Tá jaisí káyáṅ, beṭá, terí, taisí báwal tere rí.*
10. *Tá jal bal mátí ho geí húí bhasamáṅ rí ḍherí.*
11. *Tá sikh deṅ, mátá, merí páie umar káyáṅ.*
12. *Tá jog dhiáyá Ráje Bharthari, paí umar káyáṅ.*
13. *Tá jog bo dhiáṇá, mátá, múṅ, merí páṇí umar káyáṅ.*
14. *Tá jog dhiáyá Ráje Gopí Chande pái umar káyáṅ.*

1. On a seat of sandal-wood, with silver ewers, Rája Gopi Chand was bathing.
2. "The heaven is clear like silver whence do the cold drops come?"
3. Sitting in the balcony his mother, Naiṇ Banti, was weeping bitterly.
4. Then again Rája Gopi Chand looked up. His mother Naiṇ Banti was weeping.
5. *He.*—"Who gave, mother, to you abuse? Who spoke evil words"?
6. *She.*—"Neither was given, son, to me abuse: nor were spoken evil words."
7. *He.*—"Then who looked (at you), mother, with evil eyes? His eyes I will tear out."
8. *She.*—"No one looked at me, son, with evil eyes, nor gave me abuse.
9. (I was thinking that) as your body is, so was your father's.
10. He was burned and became clay. He became a heap of ashes."
11. *He.*—"Then give me advice, mother, make my body immortal."
12. *She.*—"Rája Bharthari became an ascetic. He made his body immortal."
13. *He.*—I would become an ascetic, mother. I would make my body immortal.
14. So Rája Gopi Chand became an ascetic. He made his body immortal.

A SONG.

1. *Níhlá dí táṅ Jaṭṭí Lubáṇú jo chhaḷí, chhaḷi puchhdí.*
2. *Táṅ dúblá túṅ kit gúṇe hoiá ho.*

(A Jaṭṭí of the plains chaffing, chaffing, asked Lubánú).
She.—For what reason have you become lean?

3. *Tá ek táṅ bo ṭuṭṭú, bo gorie, Jammúán dá háḷá ho.*
4. *Táṅ dúje bo taṅ ṭuṭṭí balṛí prít ho.*

He.—First, oh fair one, the Jammu revenue is deficient (*i.e.*, I cannot pay the revenue).
Secondly, the love of a girl is broken off (*i.e.*, I have been jilted).

5. *Táṅ ḍheḍḍú bálú denní háṇ Lubáṇúáṅ.*
6. *Bharí denní háṅ Jammúáṅ de háḷe ho.*
7. *Táṅ nawíṅ nawíṅ lánní háṅ prít ho.*

She.—I will give you my ear-rings and nose-ring, O Lubánú.
I will pay the Jammu revenue.
Then I give you new, new love.

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8. *Tá pahile bo táṅ háḷe bo Lubáṇúáṅ ḍheḍḍú báḷú denní háṅ.*
9. *Dúje háḷe matthe dí janjírí ho.*

She.—Then at the first instalment, Lubánú, I will give my ear-rings and nose-ring.
And at the second instalment the forehead chain.

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10. *Tá ammá bájhúṅ raihnní háṅ, Lubáṇúáṅ.*
11. *Bápú bájhúṅ raihnní háṅ.*
12. *Tuddh bájhúṅ ḍhúṇ bo maḍhúṇí ho.*

She.—Then I will remain without mother, Lubánú
and I will remain without father.
Without thee I am silent (*i.e.*, sad).
(This song is incomplete).

A SONG.* (*Gádí*).

Uchí, uchí máṛhíá merá srí ṭhákar sondá;
Rádhá báú jhulándí há.
Krishna.—*Tá tú kajo ruṭṭhí ruṭṭhí merí Rukmaṇí Rádh ;*
Tuddh bin níndar na aundí há.
Rádhá.—*Tá daraṇíáṅ mochṛú, jiṭhaṇiáṅ mochṛú;*
Mú gorí mochṛú nahíṅ há.
Krishna.—*Tá tú mat ruṭhíṅ, ruṭhíṅ meri Rukmaṇí Rádhá;*
Rádhá jo mochṛú leí denná háṅ.
On a high, high eminence my Lord God is sleeping;
Rádhá is fanning a breeze.
Krishna.—Why are you pouting, pouting, my Rukmaní Rádhá?
Without you sleep does not come.
Rádhá.—My younger sisters-in-law (have) shoes, my elder sisters-in-law (have) shoes;
I fair-complexioned (have) no shoes.
(To me fair is no shoe, literally).
Krishna.—Do not pout, pout, my Rukmaní Rádhá!
To Rádhá I will give shoes.

A DITTY.

Khasam mare	If a husband die.
Dal bal kare	One may wander to and fro (in search of another).
Yár mare	If a lover die.
Kíṅháṅ jíṇá	How can one live?
Khind ṭuṭṭe	If a blanket is torn,
Ṭallí páíé	Put on a patch.
Ambar ṭuṭṭe	If heaven splits.
Kíṅháṅ síṇá	How can one sew it?

* This Song is incomplete.

APPENDIX III.

NOTES ON THE GADI DIALECT OF THE KANGRA GADDIS BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KANGRA. REVISED WITH ADDITIONAL NOTES BY THE REV. T. GRAHAME BAILEY, B.D., M.R.A.S., WAZIRABAD.

NOUNS.

The declension of Gádí nouns is effected (except for the agent case), as in Hindostání, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus *Nominative Singular* khandá (a flock), *Formative Singular* khande ; *Genitive Singular* khande rá, &c.

The following is a scheme of the formative cases in the various declensions, showing also the nominatives plural :—

	Nom. Sing.	Format. Sing.	Nom. Pl.	Format. Pl.
I.—Masc. in a ...	Khandá ...	Khande ...	Khande ...	Khande.
II.— „ in u ...	Gobhrú ...	Gobhrú ...	Gobhrú ...	Gobhrú.
III.— „ in a consonant	Ghar ...	Ghará ...	Ghar ...	Ghará.
IV.—Fem. in a „	Biár ...	Biárí ...	Biár ..	Biárí.
V.— „ in i ...	Ijjí ..	Ijjí ...	Ijjí ...	Ijjí.
VI.— „ in o ...	Khakho ...	Khakho ...	Khakhoá ..	Khakhoá.

The following gives the postpositions which form the various cases with their Hindostání equivalents :—

	Hindostání.	Gádí.
Agent	ne	No postposition. Usually the formative by itself is used.
Genitive	ká (adjective agreeing with the substantive).	rá (adjective agreeing with the substantive).
Dat. and *Acc.*	ko	jo, bo, or go.
Locative	meṅ	manj or máṅ.
Ablative	se	thauṅ.

The genitive is as in Hindostání an adjective agreeing in gender and number with the subject or object of the genitive, *e. g.* khande rá bheḍá, a sheep of a flock ; khande rí málikní, the proprietress of a flock.

The other postpositions are, as in Hindostání, indeclinable.

The following paradigm gives the six declensions in full:—

	Masc. in á.	Masc. in u.	Masc. in a consonant.	Fem. in a consonant.	Fem. in í.	Fem. in o.
GULAR—	*A flock.*	*A young man.*	*A house.*	*Wind.*	*A mother.*	*A mother-in-law.*
om.	Khandá.	Gobhrú.	Ghar.	Biár.	Ijjí.	Khakho.
rmat.)	*Khande.*	*Gobhrú.*	*Ghará.*	*Biárí.*	*Ijjí.*	*Khakho.*
en.	Khande rá.	Gobhrú rá.	Ghará rá.	Biárí rá.	Ijjí rá.	Khakho rá.
at. } cc. }	Khande jo.	Gobhrú jo.	Ghará jo.	Biárí jo.	Ijjí jo.	Khakho jo.
gent	Khande.	Gobhrúe.	Ghare.	Biárí.	Ijjí.	Khakhoe.
catite	Khande { manj. / máṅ.	Gobhrú { manj. / máṅ.	Ghará { manj. / máṅ.	Biárí ... { manj. / máṅ.	Ijjí ... { manj / máṅ.	Khakho { manj. / máṅ.
lative...	Khande thauṅ.	Gobhrú thauṅ.	Ghará thauṅ.	Biárí thauṅ.	Ijjí thauṅ.	Khakho thauṅ.
cative...	Ai khande.	Ai gobhrúá.	Ai ghara.	Ai biárí.	Ai ijjíe.	Khakhoá.
AL—						
... ...	Khande.	Gobhrú.	Ghar.	Biárí.	Ijjí.	Khakho.
... ...	*Khande.*	*Gobhrú.*	*Ghará.*	*Biárí*	*Ijjí.*	*Khakhoá.*
... ...	Khande rá.	Gobhrú rá.	Ghará rá.	Biárí rá.	Ijjí rá.	Khakhoá rá.
}	Khande jo.	Gobhrú jo.	Ghará jo.	Biárí jo.	Ijjí jo.	Khakhoá jo.
nt	Khande.	Gobhrúe.	Ghare.	Biárí.	Ijjíe.	Khakhoe.
ative	Khande { manj. / máṅ.	Gobhrú { manj. / máṅ.	Ghará { manj. / máṅ.	Biári { manj. / máṅ.	Ijjí ... { manj. / máṅ.	Khakhoá { manj. / máṅ.
ative...	Khande thauṅ.	Gobhrú thauṅ.	Ghará thauṅ.	Biárí thauṅ.	Ijjí thauṅ.	Khakhoe thauṅ.
tive	Ai khandio.	Ai gobhrúo.	Ai gharo.	Ai biárío.	Ai Ijjío.	Ai khakhoá.

EXCEPTIONS—*The Locative.*

3rd declension; locative formed by adding *e* to nominative:—

She. *Maiṅ bo ghare sas kalihárí ho.*
He. *Tá terí bo tá sassá jo, gorie, charkhá le delá ho.*
Baithí bo táṅ katan katáe ho.
She. To me at home there is a cross mother-in-law.
He. Then to your mother-in-law, Fair one! I will give a spinning [wheel.
Let her sit and mind her spinning.

EXAMPLES:—

1st declension:—Masc. in á.

Nom. Sing.	Mere bháí male ak khandá há. My brother has a flock.
Gen. Sing.	Ih bheḍḍú mere buṛhe-re khande-rá há. This sheep belongs to (*lit.* is of) my father's flock. Ih khande-rí málikní kasrí há. The owner of the flock is ill.
Dat. Acc. Sing.	Auṅ khande jo ak kuttar pálnu huṅ. I bring up a dog to guard (*lit.* for) the flock.
Agent Sing.	Auṅ khande luṛháí dittá thú. I was thrown down by a flock.
Loc. Sing.	Gaddí khande manj khaṛúrá rahnda thú. The shepherd was standing in his flock.
Abl. Sing.	So khande thauṅ ghará jo á há. He has come from the flook to his house.
Voc. Sing.	Ai khande mat nakhí gachchh! Oh flock, don't run away!
Nom. Pl.	Mere bháí male khande hin. My brother has flocks.
Gen. Pl.	Ih bheḍḍú mere buṛhe-re khande-re hin. These sheep belong to (*lit.* are of) my father's flock. Iáṅ khande-rí málikní kasrí ha. The owner of the flocks is ill.
Dat. Acc. Pl.	Auṅ khande jo ak kuttar pálnu húṅ. I bring up a dog to guard (*lit.* for) the flocks.
Agent Pl.	Auṅ khaṇde luṛháí dittá thú. I was thrown down by the flocks.
Loc. Pl.	Gaddí khande manj khaṛurá rahndá thá. The shepherd was standing in his flocks.
Abl. Pl.	So khande thauṅ ghará jo á há. He has come from the flocks to his house.
Voc. Pl.	Ai khandio mat nakhí gachchhá! Oh flocks, don't run away!

Exception:—Fem. in á.

Auṅ bujhnúṅ barkhá na bhoṇe rí.
I think there will be no rain.

2nd declension:—Masc. in u.

Nom. Sing.	Ak gobhrú madarse jo gáhndá há. A young man goes to school.
Gen. Sing.	Ise gobhrú rá buṛhá gyání há. The young man's father is wise. Ise gobhrú-rí kalam kharí há. The young man's pen is good. Bálú rá laskandá súná. "The gold of the nose-ring sparkles." *Song.*

Dat. Acc. Sing. Gurúe ak kitáb gobhrú jo dittí.
The teacher has given a book to a young man.

Agent Sing. Tiní gobhrúe minjo khabar dittí.
The news was given me by that young man.

Loc. Sing. Gobhrú (manj or máṅ) baṛí akl há.
There is much wisdom in the young man.

Abl. Sing. Meíṅ tis gobhrú thauṅ kharí gal khuṇí.
I have heard good words from that young man.

Voc. Sing. Ai gobhrúá rází haiṅ.
Oh young man art thou happy.

Ráti ba ráti íṇá jáṇá chhaḍí díṇá, chhorúá.
Píchá thauṅ luṛhlí ghoṛí, jinde Khojúá.
"Give up coming and going every night, Oh boy!"
"From behind a great rock will fall (on you) dear Khojúá!"

Song of Khojú.

Luṛhlí "will roll down" is third singular feminine future from Luṛhná "to roll down."

Nom. Pl. Gobhrú madarse jo gáhnde hin.
Young men go to school.

Gen. Pl. Tiáṅ gobhrú rá buṛhá gyání há.
The young men's father is wise.
Tiáṅ gobhrú rí kalama kharí hin.
The young men's pens are good.

Dat. Acc. Pl. Gurúe kitába gobhrú jo dittí.
The teacher has given books to the young men.

Agent Pl. Tíyyeṅ gobhrúe munjo khabar dittí.
The news was given me by young men.

Loc. Pl. Gobhrú manj (or mán) baṛí akl há.
There is much wisdom in young men.

Abl. Pl. Maiṅ tiáṅ gobhrú thauṅ kharí gal khuṇí.
I have heard good words from those young men.

Voc. Pl. Ai gobhrúo rází bhoá!
Oh young men be happy!

Dative. Tá jangh|ú jo deli suthaṇú, ḍholá apṇe jo.
'Then for his thighs I will give trousers to my lover.'

Song of a woman equipping her lover for crossing a mountain pass.

Bheṛa re puhálṇú jo deṇí, cháchúá, deṇí cháchúá.
Píṭṭhí jo delá choḷú ho.

"To a herder of sheep give me, Father! give me, Father!
For my back he will give a coat.

Song of a woman on the choice of a husband.

"Delí" is the third person singular feminine and "delá" is the third person singular masculine of the future tense from deṇá "to give." Delí 'I will give.' Delá He will give.

3rd declension:—Masc. in a consonant.

Kuse tarike tusílá wich hájar bhoṇá (Nagrota)?
On what date am I to be present in the tahsil?

Nom. Sing. Merá ghar tauṅ thauṅ choúr kuroh há.
My house is four miles from here.

Gen. Sing.	Ghará rá málik Kuḷú jo chalego há.
	The owner of the house has gone to Kullu.
	Ghará rí máliknị jo ak charkhá de.
	Give the mistress of the house a spinning wheel.
Dat. Acc. Sing.	Ih bat ghará jo gáhnde há.
	This road leads to a house.
Loc. Pl.	Jiyan ghare ghá poúrá bhondá há tiyáṅ manj baṛí. tauḷí ag lagandí há.
	Fire is easily caught by houses which are roofed with grass.
Loc. Sing.	Ghará manj (or máṅ) chul ate ghaṛá ate loṭe ate tháḷí hin.
	In a house are a fire-place and water-jars and brass vessels and dishes.
Abl. Sing.	Mere ghará thauṅ Shahpur ak paṛá há.
	It is one stage from my house to Shahpur.
Voc. Sing.	Ai ghará mat ḍháeṅ !
	"Oh house do not fall"!

4th declension :—Fem. in a consonant.

Nom. Sing.	Biár jhulú karinde há.
	The wind is blowing.
Gen. Sing.	Biárì-rá jor baṛá há.
	The power of wind is great.
	Biárí-rí chheṛ kanná jo ṭauṇe kare dindí há.
	The noise of the wind is deafening.
Dat. Acc. Sing.	Biárí jo rukhe de !
	Shut out the wind ! (*lit.* to the wind).
Agent Sing.	Biárí sab khaiḷ bhaní ditte hin.
	The slates are broken by the wind.
Loc. Sing.	Biárí manj (or máṅ) mat gacheṅ na ta kasrí bhúch gáhlá.
	Do not go into the wind or else you will get ill.
Abl. Sing.	Biárí thauṅ pichede bho.
	Get away from the wind.
Voc. Sing.	Ai biárí merí kaṇaká jo kharáb mat kar !
	Oh wind do not spoil my wheat !
	Faslá rá belá aich rehú há.
	The time of the harvest having come has continued.

5th declension :—Fem. in i.

Nom. Sing.	Ijjí apṇe nikke jo pyár karĕndi há.
	A mother loves her child.
Gen. Sing.	Puttar ijjí-lá bhaiṛá charandá há.
	The son is feeding his mother's sheep.
	So apṇí ijjí-rí kitáb paṛhĕnde há.
	She is reading her mother's book.
Dat. Acc. Sing.	Buṛhe userí ijjí jo ghuṇḍú áṇí ditta há.
	The old man gave a veil to his mother.
Agent Sing.	Ih paṭṭú userí ijjí baṇáú há.
	This woollen stuff has been woven by his mother.
Loc. Sing.	Ijjí manj (or máṅ) dáh mate há.
	There is much love in a mother.
Abl. Sing.	Maiṅ apṇi ijjí thauṅ rupeyya leú há.
	I got money from my mother.
Voc. Sing.	Ai ijjí or Ai ijjíe riso kar !
	Oh mother ! cook food !
Nom. Pl.	Ijjí apṇe nikke jo piyár karú karĕndí hin.
	Mothers love their children.

Gen. Pl. Puttar ijjí-re bherá cʻharú karande hin.
The sons are feeding their mother's sheep.
So apṇí ijjí-rí kitába parhĕndí há.
She is reading her mother's books.

Dat. Acc. Pl. Búṛhe úáṅrí ijjí jo ghuṇḍú áṇí dittá há.
The old men gave veils to their mothers.

Agent. Pl. Ih paṭṭú úánrí ijjíe baṇáú há.
This woollen stuff has been woven by their mothers.

Loc. Pl. Ijjí manj (or máṅ) dáh mate há.
There is much love in mothers.

Abl. Pl. Meíṅ úáṅrí ṭopi úáṅrí ijjí thauṅ ándí.
I have brought their hats from their mothers.

Voc. Pl. Ai ijjío riso kará!
Oh mothers cook food!

6th declension:—Fem. in o.

Nom. Sing. Khakho apṇí nukhá jo síṇá sarándí há.
A mother-in-law is teaching her daughter-in-law how to sew.

Gen. Sing. Masc. Khakho-rá ghar dúr há.
The mother-in-law's house is far away.
Useri Khakho-rí gá nakhí gei há.
Her mother-in-law's cow has run away.

Dat. Acc. Sing. Mere bhái khakho jo ak bhaiṛ bakshísh dittí há.
My brother has given a sheep to his mother-in-law.

Agent Sing. Ih dhán userí khakhoe baḍḍhe hin.
This rice has been cut by his mother-in-law.

Loc. Sing. Userí khakho manj (or máṅ) baṛá dharm há.
There is much good in her mother-in-law.

Abl. Sing. Meri baihṇ apṇi khakho thauṅ apṇe máo bábá-re ghare gich pujjí há.
My sister has come from her mother-in-law into her parent's house again.

Voc. Sing. Ai khakho apṇe jawáí site pyáre site balú kar!
Oh mother-in-law speak gently to your son-in-law.

Nom. Pl. Khakhoá apṇí nukhá jo síṇá sárándí hin.
The mothers-in-law are teaching their daughters-in-law how to sew.

Gen. Pl. Úáṅrí khakhoá-re ghar dúr hin.
The houses of their mothers-in-law are far away.
Úáṅrí khakhoá-rí gáí nakhí geí hin.
The cows of their mothers-in-law have run away.

Dat. Acc. Pl. Mere bhái úáṅrí khakhoá jo dúí bhaiṛá bakshísh dittí hin.
My brothers have given two sheep to their mothers-in-law.

Agent Pl. Ih dhán úáṅrí khakhoá baḍḍhe hin.
This rice has been cut by their mothers-in-law.

Loc. Pl. Úáṅrí khakhoá manj (or máṅ) baṛá dharm há.
There is much good in their mothers-in-law.

Abl. Pl. Merí baihṇí apṇí khakhoá thauṅ apṇe máo bábá-re ghare gich pujjí hin.
My sisters have come from their mothers-in-law into their parent's house again.

Voc. Pl. Ai khakhoá apṇí jawáí síte pyáre síte balú kará.
Oh mothers-in-law speak gently to your sons-in-law.

Agent Sing.	Merí khakhoe ih kam karú há. By my mother-in-law this deed was done.
Nom. Pl.	Merí khakhoá ghará geí. My mothers-in-law went home.
Agent Pl.	Merí khakhoe merí janání bigáṛí dittí há My mother-in-law has ruined my wife.

POST POSITIONS.

The following require the nouns which they govern to have the genitive with *re* :—

Agge, before.
Andar, in.
Uppar, above.
Báhar, outside.
Báṭe, in place of.
Táiṅ, táen, for, on account of,
Parant after.
Tale, below.
Sámhṇe, in front of.
Paihle, before, in time.
*Marúre, through, or in consequence of.
*Mela, conformable to.

The following do not require *re*, but require the noun they govern to be in the formative case :—

Bin, without.
Manj } Máṅ } in or among.
Pár beyond.
Seíte, with.
Pichhore or pichháre behind.
Sáhí, like, of appearance.
Bunh, below.
Malle towards, with, near (Urdú pás).

Majat or márfat (by help of) is feminine as Ih kam teri majat bhúá.

Examples.

Tudh bin níndar na índí ha.
Without you sleep comes not.

Dharmsála Gádi.

Haṭṭí kajo á thú ? Lúṇá tamákú re táeṅ á thú.
For what had you come to the shop ? For salt and tobacco I had come.
Meíṅ herú tíáṅ re bál bachche malle koi aṛekhí paṛekhí nahíṅ gáhnde.
I saw to his children no neighbours go.
Herú is singular past tense of herná, to see ; malle, to, towards, Urdu pás.
Gáhnde present tense of gáhṇá, to go.
Auṅ Muhaṇe malle thú tinní roṭí kháṇe jo na balú.
I was with Mohan. He did not invite me to eat food ; literally, did not say to eat bread.
Balú 3rd singular past tense from balṇá to say, to speak, *e. g.*, Urdu bolná.

FIRST PERSONAL PRONOUN.

	Singular.	*Plural.*
Nom.	Auṅ, múṅ, aṅuṅ.	Asse, assúṅ. Íṅdá
Gen.	Merá.	
Dat.	Munjo, mágo, múṅhúṅ, múṅ.	Assú jo.
Acc.	Munjo, múṅhúṅ, múṅ.	Asse.
Agent.	Meíṅ.	Assú thauṅ.
Abl.	Múṅ tháuṅ.	Assú manj.
Loc.	Múṅ manj.	*Asse.*
Form.	*Meíṅ, múṅ, ma.*	

Examples—

Nom. Auṅ na puṭande apṇe jo.

I do not pull out my own. *Song.*

Muṅ jotá re raste Kuárkhí jo gáhṇá. (*Gadheran*).

I am going to Kuársi by way of the passes.

Dat. Munjo sarm índí.

To me shame comes. I am ashamed.

Diráṇiáṅ báḷú, jiṭháṇiáṅ báḷú.

Múṅ gorí báḷú nahíṅ há (or *mágo báḷú na ha*, in another version).

My younger sisters-in-law (have) nose-rings, my elder sisters-in-law (have) nose-rings. To me (though I am fair) is no nose-ring. *Song.*

Má go choúr khau bhaiṛá hin.

With me are 400 sheep.

Má go maṇhú bhejí de.

Send men to me.

Múṅhúṅ or múṅ dote khoraiṛí jo gáhṇá há.

To-morrow to me is to go (I have to go) to my father-in-law's house.

Muṅhuṅ khakho malle gáhṇá.

I must go to my mother-in-law.

* There is in Kángri a dative *moge*, to me, as in—

Moge tis-rá pattá nehiṅ. I have no news of him (*Dharmsála.*)

Agent. Meíṅ khuṇú há so Láhor go thú.

I have heard he had gone to Lahore. (*Song.*)

"Khuṇú" is the past participle of khuṇṇá "to hear"; "há" is the third person singular present tense of the auxiliary verb. "So" is the third personal pronoun. "Go" is the past participle of "gáhṇá" "to go." "Thú" is the third person singular past tense of the auxiliary verb.

Nom. plural. Asse choúr bháí húṅ.

We are four brothers.

Examples of the plural of the first personal pronoun are rarely heard in the country talk unless it is necessary to lay stress on the number. In conversation the singular seems generally to do duty for the plural.

THE SECOND PERSONAL PRONOUN.

	Singular.	*Plural.*
Nom.	Tú.	Tusse, tussáṅ.
Gen.	Terá, terí, tere.	Túndá, túndí, túnde.
Dat.	Tujjo, tágo.	Tussú jo.
Acc.	Tujjo, tudh.	Tussú jo.
Agent.	Taíṅ.	Tusse.
Loc.	Tuddh manje.	Tussú manje.
Abl.	Tuddh thauṅ.	Tussú thauṅ.
Form.	Tuddh, tá.	Tusso.

Examples—

Terí bheḍ rá náṅ kae há? Chitarí. *Song of Khojú.*
Qn. What is the name of your sheep? *Ans.* "Spot."
Chhorúá, tujjo láran rikhṇí khálí, jinde Khojú. *Ditto.*
Boy! a she bear with cubs (láran) will eat you, dear Khojú!
Lok tá bhramande múṅ tuddh karní mitrí. *Ditto.*
People then suspect me and you of making love.
Taíṅ sadiá. Tá áí, jinde Khojú! *Ditto.*
You called me. Then I came, dear Khojú!
Tá go kĕtí ṭháhar gorú hin?
With thee how many head of cattle are there? *i. e.* How many head of cattle hast thou.
Tuddh bin níṅdar ná aundí há. *Song.*
Without you sleep does not come.
Tussu thauṅ meíṅ kághaz mangú thú.
From you I had asked for paper.
Tuddh seíte meíṅ balú thú.
To thee I had said.
Dote auṅ tá go na ílá.
To-morrow I to you will not come.

THE PRONOUN OF THE THIRD PERSON.

	Singular.	Plural.
Nom.	Uh, so.	So.
Gen.	Userá, userí, usere.	Úáṅrá, úáṅrí, úáṅre.
Dat. *Acc.*	Usjo.	Úáṅ jo.
Agent.	Uní.	Úíyen.
Loc.	Us manj.	Úáṅ manj.
Abl.	Us thauṅ.	Úáṅ thauṅ.
Form.	Us.	Úáṅ.

Uh is indefinite, any "he."
So is definite, some "he" who is known to the speaker, "Tás" and "tis" are also used for the formative of uh and so.

THE NEAR DEMONSTRATIVE PRONOUN.

	Singular.	Plural.
Nom.	Ih.	Ih.
Gen.	Ise-rá, ise-rí, ise-re.	Iáṅ-ra, iáṅ-rí, iáṅ-re.
Dat. *Acc.*	Is jo.	Iáṅ jo.
Agent.	Inní.	Íyyeṅ.
Loc.	Is manj.	Iáṅ manj.
Abl.	Is thauṅ.	Iáṅ thauṅ.
Form.	Is.	Iáṅ.

THE REMOTE DEMONSTRATIVE PRONOUN.

	Singular.	Plural.
Nom.	So.	So.
Gen.	Tisé-rá, tisé-rí, tisé-re.	Tiáṅ-rá, tiáṅ-rí, tiáṅ-re.
Dat. *Acc.*	Tis jo.	Tiáṅ-jo.
Agent.	Tinní.	Tíyyeṅ.
Loc.	Tis manj.	Tiáṅ manj.
Abl.	Tis thauṅ.	Tiáṅ thauṅ.
Form.	Tis, tisá.	Tiáṅ.

Examples—

Jaserí khairí, tiserí niáhí.
Jinní barí tinní biáhí.

The spring crop belongs to that man to whom the autumn crop belongs.
That man marries (the girl) who betrothed her.
"Khairí" is the autumn or Kharíf harvest. "Niáhí" is the spring or Rabi crop.

Formative Singular.

Terá man těssá seíte kajo lagúrá há?
Why is your heart attracted to that (girl)?

Agent Singular.

Tinní múṅ seíte jorá japatí karí.
He did violence with me. (*Kángra*).

Formative Plural.

Tú kajo koḍá jo gáhndá haiṅ.
Merá nátá gotá chhúre hin. Tiáṅ seite milṇá gáhndá húṅ.
Qn. Why are you going to the fair?
Ans. My betrothed and her relations have come. I am going to meet them.

THE RELATIVE PRONOUN.

	Singular.	*Plural.*
Nom.	Je and jo.	Je and jo.
Gen.	Jase-rá, jase-rí, jase-re.	Jiáṅ-ra, jiáṅ-rí, jiáṅ-re.
Dat. / *Acc.*	Jas-jo.	Jiáṅ-jo.
Agent.	Jinni.	Jíyyeṅ.
Loc.	Jas-manj.	Jiáṅ manj.
Abl.	Jas-thauṅ.	Jiáṅ thauṅ.
Form.	Jas.	Jiáṅ.

Example of the Singular Agent Case.

Jinni barí tinní biáhí.
He by whom she was betrothed, married her. *Proverb.*

THE INTERROGATIVE PRONOUN.

	Singular.	*Plural.*
Nom.	Kuṇ?	Kúṇ?
Gen.	Kase-rá kase-rí, kase-re?	Kiáṅ-rá, kiáṅ-ri, kiáṅ-re?
Dat. / *Acc.*	Kas-jo?	Kiáṅ-jo?
Agent.	Kuṇí?	Kíyyeṅ?
Loc.	Kas manj.	Kiáṅ manj?
Abl.	Kas thauṅ?	Kiáṅ thauṅ.
Form.	Kas?	Kiáṅ.

Examples—Singular Agent.

Tá kuṅí hi ditti, mátá, tujjo gáḷíaṇ? Kuṅí balle mande bol?
Who gave, mother, to you abuse? Who spoke evil words?

Song of Rája Gopi Chand.

Tá kuṇí bo herú, mátá, mandí hákkhí? Usdí hákkhí dindá kaḍhái,
Who looked, mother, (at you) with evil eyes? His eyes I will tear out.

Song of Rája Gopi Chand

The Neuter Interrogative Pronoun "kiá," what? is declined as follows:—

Nom.	Kiá?
Gen.	Kaṭe-rá, kaṭe-rí, kaṭe-re?
Dat. / *Acc.*	Kajo?

Examples—

Eh kaṭerí chhiṛí há.
"Of what wood is this?"
So kajo go thú.
"Why did he go?"

THE INDEFINITE PRONOUN.

Singular.

Nom.	Koí.
Gen.	Kaskí-rá, kuskí-rí, kaskí-re.
Dat. / *Acc.*	Kaskí jo.
Agent.	Kuṇí.
Loc.	Kaskí manj.
Abl.	Kaskí thauṅ.

No Plural.

Examples—

Gen. Eh bhaiṛ, kaskí rí bholí.
This sheep probably belongs to some one.
Agent. Eh kam kuní karú bholá.
This deed will have been done (*i. e.*, probably has been done) by some one.

THE REFLEXIVE PRONOUN APPE, APU' "SELF."

The single form ăpú does duty for both Singular and Plural.

Nom.	Appe, apú.
Gen.	Apṇá, apṇí, apṇe.
Dat. / *Acc.*	Apú jo.
Agent.	Apú.
Loc.	Apú manj.
Abl.	Apú tháuṅ.

Examples—

Nom. Auṅ appe go. "I myself went."
Agent. Unní ăpú karú. "He himself did it."
Loc. Gaddi ăpú manj ghuḷande hin.
"The Gaddis are fighting among themselves."

The following are the corresponding Adjectives and Adverbs formed from Pronominal bases :—

Pronoun.	Adjective of Quantity.	Adjective of Numbers.	Adjective of Kind.	Adverb of Time.	Adverb of Place.	Adverb of Direction.	Adverb of Manner.	Adverb of Number.
Ih, eh. "This."	* Itúná [etrá]. "This much."	Etí. "This many."	Ínhá, "Of this kind."	Ebe. "Now."	Iṭhí. "Here."	Erá, irá, ihrá. "Hither."	Íháṅ. "In this manner."	Etrá. "So many."
Uh. "That."	* Utúná. "That much."	Utí. "That many."	Unhá "Of that kind."	...	...	Urá.	...	...
So. "That." (Formative Tis).	* Tatúná [tetrá]. "That much."	Teti. "That many."	Tínhá. "Of that kind."	Taṇe, tĕkhaṇe. "Then."	Teṭhí. "There."	Terá and urá. "Thither."	Tíháṅ. "Thus" "In that manner."	Tetrá. "That many."
Kuṇ, "Who?" kiá. "What"	* Katúná [ketrá]. "How much."	Keti. "How many?"	Kínhá. "Of what kind?" "Like which."	Kaṇhe, kaṇe and kĕkhaṇe "When?"	Kaṭhí. "Where."	Kahrá, kará "Whither."	Kíháṅ. "In what manner."	Ketrá. "How often."
Je, jo. "Who."	* Jitúna [jetrá]. "As much."	Jetí. "As many."	Jínhá. "Of which kind" "As."	Jaṇe and jĕkhaṇe. "When."	Jeṭhí. "Where."	Jerá. "Whither."	Jíháṅ "In this manner."	Jetrá. "That many."

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Dat. / *Acc.*	Kajo?

Examples—

Eh kaṭerí chhiṛí há.
"Of what wood is this?"
So kajo go thú.
"Why did he go?"

THE INDEFINITE PRONOUN.

Singular.

Nom.	Koí.
Gen.	Kaskí-rá, kuskí-rí, kaskí-re.
Dat. / *Acc.*	Kaskí jo.
Agent.	Kuṇí.
Loc.	Kaskí manj.
Abl.	Kaskí thaun.

No Plural.

Examples—

Gen. Eh bhaiṛ, kaskí rí bholí.
This sheep probably belongs to some one.
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This deed will have been done (*i. e.*, probably has been done) by some one.

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The single form ăpú does duty for both Singular and Plural.

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Gen.	Apṇá, apṇí, apṇe.
Dat. / *Acc.*	Apú jo.
Agent.	Apú.
Loc.	Apú manj.
Abl.	Apú tháun.

Examples—

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Je, jo. "Who."	* Jitúna [jetrá]. "As much."	Jetí. "As many."	Jínhá. "Of which kind" "As."	Jaṇe and jĕkhaṇe. "When."	Jeṭhí. "Where."	Jerá. "Whither."	Jíháṅ "In this manner."	Jetrá. "That many."

Teṭhi is more remote than uṭhi. From where=kaṭáoṅ.

Examples—

Tá go ketí ṭháhar pahrú hin ?
With thee how many head of sheep and goats are there ?
Ïnhá gowár mere herne máṅ na á.
"Such a fool never came into my sight."
Múhaṇ kaṭhi há ? Moge tis rá patá nehíṅ.
Where is Mohan ? To me of him there is no trace.

(*Dharmsála*).

Kiá bháí yará kahrá chalú haiṅ ?
What, brother and friend, whither art thou going ?
Tuddh kaṇhe iṇá? When are you to come ?
Auṅ kaṇhe ichhúṅ ? When may I come ?

ADVERBS OF TIME.

To-day : *Aj.*
To-morrow : *Dote.*
Day after to-morrow : *Parohe.*
Day after that : *Nacharohí.*
Always : *Sadá.*

Yesterday : *Hí, kal.*
Day before Yesterday : *Paraj.*
Day before that : *Nakharaj.*
Again : *Phire.*

Examples—

Auṅ dote ílá. I will come to-morrow.
Parohe chala gáhlá. The day after to-morrow I will go.
Múṅ dote khauraiṛí malle gáhṇá há. To-morrow I have to go my father-in-law's.
Hí, múṅ Morá re ghar gachhúrá thú. Yesterday I went to the house of Mor.

Dharmsála Gádí.

ADVERBS OF MANNER.

Little by little : Dhakh dhakh.
Quickly : Tauḷá tauḷá (or tauḷe tauḷe).
Tauḷá tauḷá gah. Go quickly, quickly.
Slowly : Maṭṭha maṭṭha.
Maṭṭha maṭṭha ílá. I will come slowly.

Dharmsála Gádí.

NUMERALS.

One.	Ak.	Sixteen.	Kholá	Fifty-nine.	Uṇáhṭ.
Two.	Dúí.	Seventeen.	Satárá.	Sixty.	Saṭṭh.
Three.	Tráí.	Eighteen.	Aṭhárá.	Sixty-seven.	Satahṭ.
Four.	Choúr.	Nineteen.	Unní.	Sixty-nine.	Uṇhattar.
Five.	Panj.	Twenty.	Bíhí	Seventy.	Sahattar.
Six.	Chhíá	Twenty-seven.	Satáí.	Seventy-seven.	Sathattar.
Seven.	Satt.	Twenty-nine.	Uṇattí.	Seventy-nine.	Uṇásí.
Eight.	Aṭṭh.	Thirty.	Tríhí.	Eighty.	Assí.
Nine.	Nau.	Thirty-seven.	Satattrí.	Eighty-seven.	Satásí.
Ten.	Dakh.	Thirty-nine.	Uṇtálí.	Eighty-nine.	Uṇánúeṅ.
Eleven.	Yárá.	Forty.	Cháḷi.	Ninety.	Nabbeṅ.
Twelve.	Báráá.	Forty-seven.	Sattáḷi.	Ninety-seven.	Satánúeṅ.
Thirteen.	Tehrá.	Forty-nine.	Uṇúnjá.	Ninety-nine.	Naṛinúeṅ.
Fourteen.	Chaúddá.	Fifty.	Panjáh.	Hundred.	Khau.
Fifteen.	Pandrá.	Fifty-seven.	Satúnjá.		

Ordinary Gaddis do not count beyond twenty. The more intelligent of them borrow higher numbers from their Kángrá neighbours.

It should be noted that the *t* and *h* in *sathattar* are pronounced separately. The word is not *sa-thattar*, but *sat-hattar*.

One hundred : khau. Mágo choúr khau bhairá hin.

To me, with me (mere pás) are four hundred sheep. Bhaiṛ one sheep; Bhaiṛá plural.

ADJECTIVES OF PLACE.

Agíáṅ : the next before, as agíáṅ mahína, next month.

Naragíáṅ : the next before but one, as naragíáṅ mahína, one month after next.

Chhúṛá : much.

Dharmsála Gádí.

I'nde kináre bhí chhúṛá há. On our side too was much (snow).

Dharmsála Gádí.

Right : Daihṇá. Left : bááṅ.

THE VERB.

The Auxiliary Verb is thus conjugated :—

PRESENT TENSE.

	Auṅ húṅ.	"I am."
	Tu haiṅ.	"Thou art."
	So há.	"He is."
	Asse húṅ.	"We are."
	Tusse hin.	"You are."
	So hin.	"They are."
Examples.	Auṅ Gaddi húṅ.	"I am a Gaddi."
	Bát bhí baṛá há.	"The wind too is strong."
	Asse choúr bháí húṅ.	"We are four brothers."
	Mere chach ijí bhí hin.	"There are also my father and mother."

Tá tú kajo ruṭhí ruṭhí, merí Rádhá ? Kae de káran ruṭhí há.
"Why art thou annoyed, my Rádha ? For what cause art thou annoyed?"
Tú kahrá chalúrá haiṅ. "Whither art thou going ? "

Song of Thakar.

PAST TENSE.

Masculine.	Auṅ thú.	Feminine	thí.	"I was."
	Tú thú.	,,	thí.	"Thou wert."
	So thú.	,,	thí.	"He was."
	Asse thíe.	,,	thí.	"We were."
	Tusse thíe.	,,	thí.	"You were."
	So thíe.	,,	thí.	"They were."
Examples.	Kahrá thú,		"Where wert thou."	

Mo Ralí re koḍá jo gahṇá thú.
"I was to go to the fair of Ralla,"—literally "To me to the fair of Ralla to go was."

Nerti jo kajo gó thú. Why did you go to Nerti ?
Auṅ apṇe náte sáke ri samhálá jo go thú.
"I had gone for news of my relations"

Kasaure rí kuṛí baṛí khundar há.
Kasaurá's daughter is very handsome.—(*Gádi of Dharmsála*).
Es thauṅ paihle jo sáhib thú so khará thú.
The sáhib who was before him, he was good (Gádí).

BHOṆÁ. "TO BECOME, TO BE."

Infinitive. Bhoṇá, To be, to become.
Root Bho, or Bhuchh.
Present Participle. Bhondá.
Past Participle. Bhúá or Bhuchhúrá.

I.—*Tenses formed from the Root.*

AORIST.

I may be or become.

Singular.	*Plural.*
Auṅ bhuchhúṅ.	Asse bhuchhúṅ.
Tú bhúeṅ.	Tusse bhúṅ.
So bhúa.	So bhúṅ.

FUTURE. *

I will be or become.

Singular.	*Plural.*
Auṅ bhuchhúṅlá or bholá. Fem. bholí.	Asse bhuchhúṅle or bhole. Fem. bholí.
Tú bholá.	Tusse bhole.
So bholá.	So bhole.

Example. Jotá rí bat karaṛí bholí.
The way of the passes will be difficult.

IMPERATIVE.

Singular.	*Plural.*
Tú bho.	Tusse bhoá.

II.—*Tenses formed from the Present Participle.*

INDEFINITE.

I am or become.

Singular.	*Plural.*
Auṅ bhondá or bhunúṅ.	Asse bhonde or bhunúṅ.
Tú bhondá or bhuneṅ.	Tusse bhonde or bhunúṅ.
So bhondá.	So bhonde.

PRESENT.

I am or become, &c.

Singular.	*Plural.*
Auṅ bhondá húṅ or bhunúṅ.	Asse bhonde húṅ or bhunúṅ.
Tú bhondá haiṅ or bhuneṅ haiṅ.	Tusse bhonde hin.
So bhondá há.	So bhonde hin.

IMPERFECT.

I was becoming.

Singular.	*Plural.*
Auṅ bhondá thú.	Asse bhonde thíe.
Tú bhondá thú.	Tusse bhonde thíe.
So bhondá thú.	So bhonde thíe.

III.—*Tenses formed from the Past Participle.*

PAST.

I became, &c.

Singular.	*Plural.*
Auṅ bhúá or bhuchhúrá.	Asse bhúe or bhuchhúre.
Tú bhúá or bhuchhúrá.	Tusse bhúe or bhuchhúre.
So bhúá or bhuchhúrá.	So bhúe or bhuchhúre.

* In Garhwáli, "lo" is the termination of the future márlo 1st, 2nd and 3rd persons singular future tense of "márná" to strike; "lá" is the termination of all three persons plural future. The Kumaoni future is similar. See Kellogg's Hindi Grammar, pp. 238, 239.

PERFECT.

I have become, &c.

Singular.	*Plural.*
Aun bhúá hún or bhuchhúrá hún.	Asse bhúe hún or bhuchhúre hún.
Tú bhúá hain or bhuchhúrá hain.	Tusse bhúe hin or bhuchhúre hin.
So bhúá há or bhuchhúrá há.	So bhúe hin or bhuchhúre hin.

PLUPERFECT.

I had become, &c.

Singular.	*Plural.*
Aun bhúá or bhuchhúrá thú.	Asse bhúe or bhuchhúre thíe.
Tú bhúá or bhuchhúrá thú.	Tusse bhúe or bhuchhúre thíe.
So bhúá or bhuchhúrá thú.	So bhúe or bhuchhúre thíe.

INFINITIVE OR VERBAL NOUN.

Bhoṇá, being; bhoṇerá-rí-re, of being.

CONJUNCTIVE PARTICIPLE.

Bhúchhkarí, or Bhúchhkar "having been" "or having become."

ADVERBIAL PARTICIPLE.

Bhonde síte "on being" or "on becoming."

HERNA. TO SEE.

Her, "see thou." { Herandá / Hernún } "Seeing." Herú. "Seen."

I.—*Tenses of the Root.*

AORIST.

I may see.

Singular.	*Plural.*
Aun herún.	Asse herún.
Tú heren.	Tusse heran.
So herá.	So heran.

FUTURE.

I will see.

Singular.	*Plural.*
Aun herúnlá or herlá. Fem. herlí.	Asse herúnle or herle. Fem. herlí.
Tú herlá.	Tusse herle.
So herlá.	So herle.

IMPERATIVE.

Singular.	*Plural.*
Tú her. "Look thou."	Tusse herá. "Look you."

II.—*Tenses of the Present Participle.*

INDEFINITE.

I see.

Singular.	*Plural.*
Aun herandá. Fem. herandí or * hernún.	Asse herande. Fem. herandí or * hernún.
Tú herandá or † hernen.	Tusse herande or † hernún.
So herandá.	So herande.

* Hernún. This form of the Present Participle is used only with the first person singular and with the first and second persons plural.

† Hernen. This form of the Present Participle is used only with the second person singular.

PLUPERFECT.

I had sat.

Singular.	*Plural.*
Auṅ baiṭhá or biṭhurá thú.	Asse baiṭhe or biṭhúre thíe.
Tú baiṭhá or biṭhúrá thú.	Tusse baiṭhe or biṭhúre thíe.
So baiṭhá or biṭhúrá thú.	So baiṭhe or biṭhúre thíe.

INFINITIVE.

Bekhṇá. To sit.

CONJUNCTIVE PARTICIPLE.

Bekhí karí. Having sat.

ADVERBIAL PARTICIPLE.

Bekhande síte. On sitting.

PARTICIPLE USED ADJECTIVELY.

Bekhúrá corresponds to "baiṭhá húá" in Hindi.

*ÍṆÁ. TO COME.

Infinitive.	Íṇá.
Present Participle.	Índá.
Past Participle.	Á or chhúrá.

I.—*Tenses formed from the Root.*

AORIST.

I may come.

Singular.	*Plural.*
Auṅ ichchhúṅ.	Asse ichchhúṅ.
Tú áieṅ.	Tusse áiyá.
So áiyá.	So ín, ain.

FUTURE.

I will come.

Singular.		*Plural.*	
Auṅ ílá or chhúṅlá.	Fem. ílí.	Asse íle or chhúṅle.	Fem. ílí.
Tú ílá.	" "	Tusse íle.	" "
So ílá.	" "	So íle.	" "

Auṅ dote ílá. I will come tomorrow.

IMPERATIVE.

Singular.	*Plural.*
Tú ái. Come thou.	Tusse áíá. Come you.

II.—*Tenses formed from the Present Participle.*

INDEFINITE.

I come.

Singular.		*Plural.*	
Auṅ índá.	Fem. índí.	Asse índe.	Fem. índí.
Tú índá.	" "	Tusse índe.	" "
So índá.	" "	So índe.	" "

* To bring,	le-íná or leí-íná or leí eíná.
Bring,	leí-á.
Brought,	leí-á.
Bringing,	le-índá.
I will bring,	le-ílá or leí chhúṅlá.

PRESENT.

I come or am coming.

Singular.			*Plural.*		
Auṅ índá húṅ.	Fem. índí, &c.		Asse índe húṅ.	Fem. índí, &c.	
Tú índá haiṅ.	"	"	Tusse índe há.	"	"
So índá há.	"	"	So índe hin.	"	"

IMPERFECT.

I was coming.

Singular.			*Plural.*		
Auṅ índá thú.	Fem. índí thí.		Asse índe thíe.	Fem. índí thí.	
Tú índá thú.	"	"	Tusse índe thíe.	"	"
So índá thú.	"	"	So aínde thíe.	"	"

PAST.

I came.

Singular.			*Plural.*		
Auṅ á.	Fem. áí.		Asse áe.	Fem. áí.	
Tú á.	"	"	Tusse áe.	"	"
So á.	"	"	So áe.	"	"

PERFECT.

I have come.

Singular.			*Plural.*		
Auṅ á húṅ.	Fem. áí, &c.		Asse áe húṅ.	Fem. áí, &c.	
Tú á haiṅ.	"	"	Tusse áe hin.	"	"
So á há.	"	"	So áe hin.	"	"

Example.—Jar khít chhúrá há. Fever and ague has come.

PLUPERFECT.

I had come.

Singular.			*Plural.*		
Auṅ á thú.	Fem. áí thí.		Asse áe thíe.	Fem. áí thí.	
Tú á thú.	"	"	Tusse áe thíe.	"	"
So á thú.	"	"	So áe thíe.	"	"

From the other Past Participle "chhúrá, another set of tenses is formed.

PAST.

I came.

Singular.		*Plural.*	
Auṅ chhúrá.	Fem. chhúrí.	Asse chhúre.	Fem. chhúrí.

PERFECT.

I have come.

Singular.		*Plural.*
Auṅ chhúrá húṅ.	Fem. chhúrí húṅ	Asse chhúre húṅ,

PLUPERFECT.

I had come.

Singular.		*Plural.*
Auṅ chhúrá thú.	Fem. chhúrí thí.	Asse chhúre thíe.

INFINITIVE OR VERBAL NOUN.

Íṇá. Coming. Iṇe-rá, iṇe-rí, iṇe-re. Of coming.

CONJUNCTIVE PARTICIPLE.

Áí karí or ichh karí. Having come.

ADVERBIAL PARTICIPLE.

Índe síte. On coming.

GÁHṆÁ. To Go.

IMPERATIVE AND ROOT.

Gáh. "Go."

PRESENT PARTICIPLE.

Gáhndá. "Going."

PAST PARTICIPLE.

Go or guchhúrá. "Gone."

I.—*Tenses formed from the Root.*

AORIST.

I may go.

Singular.	*Plural.*
Auṅ gachhúṅ.	Asse gachhúṅ.
Tú gachheṅ.	Tusse gachhá.
So gachhá.	So gáhan.

FUTURE.

I will go.

Singular.	*Plural.*
Auṅ gáhlá or gachhúṅlá.	Asse gáhle or gachhúṅle.
Tú gáhlá.	Tusse gáhle.
So gáhlá.	So gáhle.

IMPERATIVE.

Go thou.

Singular.	*Plural.*
Tú gáh.	Tusse gachhá.

INDEFINITE.

I go.

Singular.	*Plural.*
Auṅ gáhndá or gáhnúṅ.	Asse gáhnde or gáhnúṅ.
Tú gáhndá.	Tusse gáhnde or gáhnúṅ.
So gáhndá.	So gáhnde.

PRESENT.

I am going.

Singular.	*Plural.*
Auṅ gáhndá or gáhnúṅ húṅ.	Asse gáhnde or gáhnúṅ húṅ.
Tú gáhndá haiṅ.	Tusse gáhnde hin.
So gáhndá há.	So gáhnde hin.

IMPERFECT.

I was going.

Singular.	*Plural.*
Auṅ gáhndá thú.	Asse gáhnde thíe.
Tú gáhndá thú.	Tusse gáhnde thíe.
So gáhndá thú.	So gáhnde thíe.

III.—*Tenses formed from the Past Participle.*

PAST.

I went.

Singular.	*Plural.*
Aun go or guchhúrá.	Asse gae or guchhúre.
Tú go or guchhúrá.	Tusse gae or guchhúre.
So go or guchhúrá.	So gae or guchhúre.

PERFECT.

I have gone.

Singular.	*Plural.*
Aun go hún or guchhúrá hún.	Asse gae hún or guchhúre hún.
Tú go hain or guchhúrá hain.	Tusse gae hin or guchhúre hin.
So go há or guchhúrá há.	So gae hin or guchhúre hin.

PLUPERFECT.

I had gone.

Singular.	*Plural.*
Aun go thú or guchhúrá thú.	Asse gae thíe or guchhúre thíe.
Tú go thú or guchhúrá thú.	Tusse gae thíe or guchhúre thíe.
So go thú or guchhúrá thú.	So gae thíe or guchhúre thíe.

CONJUNCTIVE PARTICIPLE.

Gachhí karí. Having gone.

ADVERBIAL PARTICIPLE.

Gáhnde síte. On going.

Examples.—Aj aun Kugtí go thú. Today I had gone to Kugti.
Aun Bári re koḍá jo guchhúrá thú.
I to the fair of Bári had gone.

The following very common verbs are worth noting:—

Kháṇá, eat.	Indefinite, khándá.	Past, kháú.
Píṇá, drink.	" píndá.	" píú.
Deṇá, give.	" dindá.	" dittá.
Laiṇá, take.	" laindá.	Future, laúnlá, lelá, Past, leú.
Balṇá, say, speak.	" balandá.	Past, balú.
Karná, do.	" kardá.	" karú.

Leí-gáhṇá, take away is conjugated like gáhṇá.

MONTHS AND DAYS.

Sankránt, 1st day of the month.

Bahí, 2nd day of the month.

Masant, last day of the month.

Káḷá mahína, or black month=Bhádon. 1st is called* Bakṛora [putroṛú]: Kachalu, leaves are eaten.

1st Chetar, Ḍholrú, the month of begging by professional beggars with drums.

Bakhákh,=Baisákh, 1st is called Basoa or Brikhu.

Jaiṭh,* 1st is called Lohle bohle rí Sankránt. (Meaning not known).

Laira=Khawan or Sawan,* 1st is called Chirnu, the name of an insect, Chichari in Urdu who attacks cattle in Sawan.

No marriages are celebrated in Chetar or Sawan.

THE PARABLE OF THE GOOD SHEPHERD.

St. John X, 11—16.

Khará páhal auṅ huṅ. Khará páhal bhaiṛá re táiṅ apṇí ján dindá há. Apun majúr ate so jo páhal ná ate bhaiṛá rá málik ná bhrabbu (red bear) jo índe herí karí bhaiṛá jo chhaḍí dindá há, ate nhakhí gáhndá há ate bhrabbu úáṅ jo chhekandá (teareth) há ate bhaiṛá jo utráṛandá há. Majúr nhakhandá há so majúr há ate bhaiṛá rí chind na karandá.

Khará páhal auṅ húṅ, ate apṇí jo pichhaiṇdá húṅ ate merí munjo pichhaiṇdi hin. Jíháṅ buṛhá munjo jáṇdá há tíháṅ auṅ buṛhe jo jáṇdá huṅ ate auṅ bhaiṛá re táiṅ apṇi ján dinda húṅ.

Ate meri hor bhi bhaiṛá hin jo is guttá rí ná, jarúr há je auṅ úáṅ jo áṇúṅ ate so merí hák khuṇlí ate akke khandá ate akke páhal bholá.

The following sentences will further illustrate the construction of the dialect and facilitate comparison with the Kángra dialect :—

1. Terá náṅ kyá ? What is thy name ?

2. Es ghoṛe rí ketrí umbar há ? What is the age of this horse ?

3. Eṭauṅ (or ṭhauṅ or eṭhíá thauṅ) Kashmír ketre dúr há ? From here how far is Kashmír ?

4. Túnde búṛhe re ghar ketí gobhrú hin ? How many sons are there in your father's house ?

5. Auṅ ajj baṛe dúrá thauṅ hanḍhe á húṅ. Today I have come walking from very far.

6. Mere kakká re puttrá rá baih tiseri baihṇí seíte bhúá há. My uncle's son's marriage is with his sister.

7. Ghareṅ (or ghare) hachchhe ghoṛe rí jín há. In the house is the white horse's saddle.

8. Tiserí piṭṭhí pur káṭhí pá. On his back put the saddle.

9. Userá gobhrú maiṅ matá márú. His son I have much beaten.

10. So jotá pur bakrí chárandá há. He is grazing goats on the hill (or pass).

11. So rukkhá taḷe ghoṛe pur bekhúrá há. He under the tree is seated on a horse.

12. Tiserá bháí apṇí baihṇí thauṅ baṛá (or moṭá) há. His brother is bigger than his sister.

13. Userá mul ḍháí rupayyá há. Its price is two-and-a-half rupees.

14. Merá búṛhá lauhkṛe ghará má raihndá. My father lives in a small house.

15. Usjo rupayye deí deá. Give him rupees.

16. Tĕs thauṅ rupayye leí laiṇe. From him take the rupees.

17. Tĕs jo matá márikarí joṛe seíte (síte) bannhá. Having beaten him well tie him with ropes.

18. Khuwwá thauṅ páṇí khulá. Draw water from the well.

19. Mere agge chalá. Walk before me.

20. Kaserá gobhrú túnde pichchhe (or píchche) índá (or eíndá) há. Whose boy is coming behind you ?

21. So taiṅ kas thauṅ mulleṅ leú ? From whom didst thou buy that ?

22. Giráṅ re ĕkke haṭwáṇíe thauṅ. From a shopkeeper of the village.

APPENDIX IV.

GLOSSARY OF WORDS PECULIAR TO THE KANGRA DISTRICT AND THE NEIGHBOURING HILL TRACTS. BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KANGRA. REVISED WITH ADDITIONAL WORDS BY THE REVD. T. GRAHAME BAILEY, B. D., M.R.A.S., WAZIRABAD.

NOTE.—The Sanskrit derivations are by DR. T. PH. VOGEL, Archæological Surveyor to the Panjab Government. He has employed the transliteration system of the Asiatic Society of Bengal.

Skr.	Sanskrit.	Cp.	Compare.
H.	Hindí.	√	Root.
P.	Persian.	=	Means.
Ku.	Kullú Dialect.	+	Related to

Agrŏlā, man forward in speaking.

Ahlá, bird's nest. "Kas pakhrúe dá áhlá hai?" (Of what bird is that the nest?). Skr. álaya, dwelling (in Himálaya).

Aitki, this time, now.

Ajháṅ, yet, still.

G. Akhoká, adj., of this year, akho, as in "akhokí chhallí parokí chhallí thauṅ kharí hin," "this year's maize is (*lit.*, are) better than last year's."

Akkar, man not liable to forced labour.

Aḷhíá = Amaltás. (Lambagráon).

Ambar, sky. Skr. ambara.

Amrí, *baránni* land, cf. *ottar*, from Skr. ambu (water),?

Ang, *relationship.* (Shahpur). "Tahsíldáre kane tis dá ang hai" (he is related to the Tahsíldár). Skr. anga = member.

Aṇgujjh, "not hidden," "known." (Suloh). Skr. a-guhya, a-gúḍha.

Apaṇ, but. Skr. aparam (=other, further).

Appúṅ, oneself, myself, thyself, &c.

G. Ateṅ, and.

Aukkhí, trouble: "Mittar dusmaṇ aukhíá de wakat pachháṇe," (Friend and enemy are distinguished at the time of difficulty). (Kángra).

Aukkhí-bhárí, same as aukkhí.

Aunda, *drain*, a small drain cut across a field to drain it = chalṛá or chaḷá).

Bacháḷṇá, destroy, injure. (Kángra).

Baḍhṇá, to cut = Vaḍhṇá. (Bandla). Skr. √ vadh = to slay.

Baḍká, elderly man, head of family.

Baggaṛ, a kind of grass, used for fodder and for ropes, *Andropagon involutum and Ercophorum cornosum* (Stewart); cf. gáo-dhan málá.

Bagḷú, a Gaddi's purse of untanned skin (for tobacco).

Bagṇá, flow.

G. Bagṛí, field.

Bagṛulí, bundle of baggaṛ grass.

Bágur, s. f., air, wind. (Kutlehar). Ku. bágar. Cp. H. bagulá (babulá) = whirlwind.

Báhṇá, plough sow.

Baihand, capable of cultivation, (cf. behan).

Baihnj, bamboo.

* *Words to which G. is prefixed are peculiar to the Gádí dialect.*

Baihṛá, calf.
Baihrí, year.
Bájh, ploughed land. (Kaloha). P. báj (=tribute)?
Bájhí, "except." H. báj (cp. Platts)?+Skr. varjya (=to be avoided).
Bajlothar, hard, strong, used of hard, round stones in a river-bed as opposed to the soft sandstone of the cliffs; cf. kasrállú. (Baragráon). Derived from H. bajar=hard. Skr. vajra=diamond.
Bajog, loss. Skr. viyoga = separation.
Bakháṇ, ease, comfort. H. bakhán.
Baldh, in the south of the District, *i.e.*, in Hamírpur and Dera, is used for bullock. In Pálampur of Kángra, and Núrpur dánd used. Skr. balada.
G. Balṇá, tell, speak. H. bolná.
Baṇ, jungle.
Báṅ, or Báíṅ, a covered spring. Skr. vāpī "At the báíṅ is the camp of Harjálá." Also a woman's nipple.
Bandrí, straw mat.
Baṇhá (=Samalu) *Vitex negundo*, Stewart, 166.
Banj, excommunication. "Tijjo banj pái dittá," (I have excommunicated you). Skr. √ varj=to exclude.
G. Baráhg, leopard.
Barhná, Subst. masc. or verb, rain or to rain. Baraṇ, Skr. varshaṇa.
Barsáḷá rainy season. Ku. barhál. Skr. varshá-kála.
* Baruṭhi, the court-yard of a house=*dálán*, cf. uán. (Hamírpur).
Básá, a hamlet when high up on a hill. Skr. vása (dwelling).
Basáh, trust. Skr. viśvása.
Básand, ploughed land=taraddadi. (Gaddi).
Basdi, a hamlet. (Kutlehar). Skr. vasati=dwelling.
Basinda, a hámlet, (inhabitant). Skr. √ vas=to stay.
Basúṅṭí, *Adhatoda Vsaica*, Stewart, 164.
Bat, a road. H. baṭ.
Baṭ, s. f. egg.
G. Bát, wind as in "baṛá bát jhulúrá," ('a great wind is blowing') Skr. váta √ vá.
Baṭlohí, brass pot.
Batra, 50 °/₀ per annum of interest. (Kutlehar).
Baṭṭ, upper millstone. Taḷí, under millstone. (Bhawarna).
Baṭṭí, a measure,=two sers pakka.
G. Bauh, fore-quarter of a sheep. (Dharmsála). Skr. báhu (=arm).
Bauhaṛ, upper story, roof. (Sujáupur). Skr. vyavahára? = (house) affairs.
G. Bauhreá, sown.
Bauṅhkarí, broom of long grass.
Beddo, *see* beúṅs.
G. Behí, book (especially money-lender's).
Behṛá, a cluster of houses, a hamlet. (Properly the space in the middle). (Dhatwál).
G. Bekaṇú, a wether.
G. Beṭaṛi, wife. Ku. beṭṛí=girl, young woman.
Beúhḷ, see dhammaṇ. Skr. bilva (=*Aegle marmelos*).
Beúṅs (=beddo,) a willow. Stewart, 206—8.
* Bhákṛári, a mallet for crushing clods.
Bhaḷel, fibre made from the bark of the *dhammaṇ* tree. (Baragráon).
Bhaṇḍaur, see darohḷá.
* Bhangan, the name of a fish: (Bhádpur), Beás.
* Bharauṭa, a clod-crusher. (Nadaunti).

G. Bharukkh, s. f. hunger. Skr. bubhuksha (?)
Bhaundú, foolish, silly.
Bheḍú, a sheep generally, also a ram. H. Ku. bheḍ=ewe.
Bheṛ, a ewe. Cp. bheḍú.
Bheṭh, a precipice. (Pálampur).
"Bhittéṅ deí deá," shut the door, (*lit.*, the planks used here as a door).
Bhrabhú, red bear. In Skr. powerful, lord.
Bhukṛáṇ, a clod-crusher. (Dera).
Bhúṅ, field.
G. Biár, wind, as in "baṛí biár, jhulúrí," (a great wind is blowing).
Bij, lightning when it strikes, while bijlí=the flash. +Skr. vidyut.
Bilangaṇ, a clothes' horse, a stick suspended by two ropes from the eaves of a house. Skr. vilambana=pendant.
Bíṛ, a ridge between fields. (Daro). Ku. Bír. Skr. víti=separation ?
Birlá, broad. Skr. vistírna.
Biṭṭí, daughter, girl.
Boddaṛ, peacock.
Buḍhí, mother.
Búblá, adj., low, depressed. (Nagrota).
*G. Bujazú tinder.
Bujhká, load.
Bunh, adv., below, as in "bunh gachh top," (go down and search). Ku. bunh.

Cháchá, father. Cf. H. chachá=paternal uncle.
Chak, head ornament.
Chakoṇá, square. Skr. catush—kona=four cornered.
Chalṛá=aunda, *qu. vide* (Malán). Skr. V. cal.=to run.
* Chamal, the plant which children call "Jack-in-the-box." (Gaddi).
Chamba, *Michelia campaca*, Stewart, 5. Skr. campaka.
Chamṛá, skin (of cattle). } Skr. carman=skin, leather, shield.
Chamṛí, skin (of a man). }
Chandrá, miser, cunning man.
G. Charáṭe, hind quarter of a sheep. (Dharmsála).
Chatráṭí, mahser, cf. kakiáru. (Dera and Sujánpur).
Chháh, butter milk.
Chhallí, maize.
Chhanár, bad woman.
Chharolá, a stile.
G. Chhelṛú, goat, lamb.
Chhelú, a lamb.
G. Chhikká, load.
G. Chhiṛí, wood. + H. chaṛ (=shaft) ?
Chhopá, vaccination.
Chhorí, chhokrí, girl.
Chhorú, chhokṛú, boy.
Chhúh, the six-sided cactus.
Chhú-naḷi, water-cress.
Chhubbá, the rope with which a load of grass is tied +chábṛá=basket ?
* Chhumb, a stack of maize. (Kutlehar). [jhumb].
G. Chimṭá, high.
Chindṇá, think, wish.
Chirindí ? maple.
Choí, a stream, a torrent. H. coyá cp. Platts.
Choṛná, to strip, to skin.

Choú, a stream, =choí—"Isá jimíná jo trai choú lagde, tap nau han;" [to this land three streams are attached, there are nine mouths for the water]. (Kángra).

*Chunchal, a sort of blackbird with plumage blue tinted in the sun. From Skr. cancu (=beak)?

Chupanje, interest on grain at 25 % per annum.

Chúṛáṅ, parched rice.

* Dágulá, grape-vine, and Dhúṛá, grape. +P. angur?

G. Dáh, courtship, as in "merí dáh karní," (make love to me). Skr. dāha. heat (?)

Daḷhunní, hive.

Daṅd, tooth. Skr. danta.

Dangá, a stone wall.

Ḍarṅgú, a scorpion.

Ḍarákuḷ, coward.

Daráṭṭí sickle.

Darohḷá, the multicomb, domesticated tree-bee; cf. bhaṇḍaur, the unicomb, wild tree-bee.

Datailú, morning meal.

Ḍaunḍ, a wood-pigeon.

G. Ḍeṇá, to cross (a pass, river, etc.).

Dhakh-dhakh, little by little, dhakh, little.

Dhammaṇ=Beúhḷ, (*Grevia oppositifolia*, Stewart, 27). H. dháman.

Dharíṛna, to drag.

Ḍherá, crooked, as "ḍherí lakṛi," (a crooked stick).

G. Dheú daughter. Skr. duhitar.

Dhiáḷú, earthen pot.

Dhiáṛá, sun. Skr. dina-kara, divasa-kara? = day maker, *i.e.*, sun.

Ḍhig, precipice.

Ḍhíngará, Hind. arhar, a kind of pulse, *Cajanus Indicus.* (Rámgarh).

Dhiotrá, a daughter's son. Skr. dauhitra.

Dhíṛná, to drag. (Chaumukha).

Ḍhíúṅ, a tree with large leaves; bears a fruit, *Atocarpus integrifolia.* (Lodhwán).

Dhoṛ, bullock. Skr. dhurya, dhaureya = beast of burden. (From dhur, dhura = burden).

Dhúṛá, *vide* Dagula.

Dikkṇá see, look.

Dobṛú, blanket.

Ḍolṇá, to tremble.

G. Dote, to-morrow. cf. H. dan-thain.

Dudhár, a hut in the cultivated land for the purpose of being near the fields.

Ehṛá like this.

Ekal, wild hog which lives alone.

Gá, cow.

Gabhe, between. Skr. garbhe Locative of garbha = womb cf. H. gab.

Gaḍḍí, a sheaf of rice. (Saloh).

G. Gáhṇá, to go.

Galáṇá, to speak. cf. H. galáná.

* Gáo-dhan málá, a rope of *baggaṛ* grass and mango leaves suspended across the path to a cowshed to avert cattle-disease. (Baragráon).

Gappí, chatterer, flatterer, as in Kaṭocháṅ dí uttar mukkhí paraul ghálakáṅ jo sattú khusámadáṅ (or gappíáṅ) jo chaul, at the north-facing doorway of the Katoch to helpers (is given) ground corn, to flatterers rice. *Proverb.* H. gappí.

Gaṛáká, a clap of thunder.

Garjú, thunder. Skr. √ garj.

Garná, *Carissa diffusa*, Stewart, 42, very like karaundá, which is *Carissa carandas.*

* G. Gaúlá, langur.

G. Gaun, hot.

Ghálak, helper.

Ghálkí, help.

Ghálṇá, to help. H. ghálná has quite a different meaning.

Ghaṛethal, stand for water pots.

G. Gharingaṛ, saddle of a sheep. (Dharmsála).

Gharíṇí, the bird which makes bottle-shaped nests. (Saloh).

Ghaṛú, a precipice.

Ghaṭṭí, slope.

Ghoṛú, horse smaller than ghoṛá.

Ghuáṛá, a stack of rice-straw. (Kángra).

Ghuṅgaṇíáṅ, parched wheat.

Giḍ, the name of a fish. (Bhádpur), Beás.

Giḍlí, name of a fish. (Dera and Sujánpur).

Gobhrú, son H. gabrú = boy.

God, an eel-like fish, *Mestacemblus armatus.* (Dera and Sujánpur).

Gohar, path to hamlet.

Gohran, cattle shed.

Gojhṛa, lap, part of garment.

Gorú, a herd of cattle, as in "tere gorú kití ṭháhar hin?" (how many head are there in your herd?)

Gotar, tribe (restricted to the descendants of one ancestor). Skr. gotra.

Guháṛá, open.

Gullú, a cob of maize from which the grain has been picked.

G. Guṛlá, sweet.

Guṛlú, the sweet viscous matter deposited by insects on the leaves and flowers of the mango in spring. (Rajhún),

G. Hachhá, white (of things and animals). Skr. accha (= clean).

Hákh, eye. G. hákkhrí.

Hákhí, a glance. Skr. akshi, akshan. "Duhíṅ jaṇíéṅ dí hákhí lagí," (the glance of two lovers met). (Gaddi song).

Haṇḍhṇá, walk.

Háṇḍú, earthen cooking pot.

Hangí, sieve of wood and leather.

Hath-lop, groping,—karná, to grope. (Kángra).

Hatiárá, a wretch, a murderer. +Skr. hataka.

Haṭṭṇá, return.

Hauḍ, ploughing the standing crop of rice, "Hauḍ Háṛ mahíne hunghe" (the rice will be ploughed in Háṛ), cf. ur.

Heṛa, *shikár.*

G. Herná, see, look.

Hí, yesterday, as in "Hí auṅ kachahrí jo na go," (yesterday I to kutcherry did not go). Ku. hij, Skr. hyas.

Hik-jor (breast-force), oppression, &c.

Hiúṅ, snow. Skr. hima, (himālaya = snow abode).

* Kasaṛ, swarm.

Kasarál, soft, used of the soft sandstone which is rapidly worn into tracks by the feet of men or cattle (Baragráon); cf. kasarí, and bajḷotthaṛ.

Kasarí, sick. (Baragráon).

Kasmaḷ, *Berberis aristata*. *Rasot* is made of the root of the *kasmal*.

* Kauṛ, a weed with a yellow flower (Lodhwan), observed in fields generally in February and March.

Kawár gandaḷ, a plant of the aloe kind? *Aloe perfoliata*, Stewart 232.

* Kendu, *Deospyros montana*, right bank of Beás.

Kes, hair.

Khaḍ, stream, river.

G. Khadṇá, call.

Kháḍú, a ram.

G. Khagṭú, a chip, a splinter. Skr. śakala (and śalâka)?

* Khakhiár, the name of a fish, in Urdu Mahaser. (Bhadpur on Beás).

G. Khalai, locust. Skr. śálabha

Khal-dará, resin of the *chíl*, (*Pinus longifolia*), Darini.

Khalri, skin (of a sheep or goat).

G. Khanḍá, a flock, (Dharmsála) as in "tussere khande manj ketrí bhaiṛá bakrí hin?" (how many sheep and goats are there in your flock)?

Khará, good.

G. Kharáḷ, hair.

G. Kharat, loss. Skr. √ śar to break.

Khári, basket. Skr. khára, khárí = a measure of capacity.

G. Kharíṇá, stand up.

G. Khauhrá, father-in-law. Skr. śvasura.

G. Kheíl, a porcupine (=saihl). Skr. śalyaka.

Khelá, cold.

Khilí, land fallen out of cultivation. Skr. khila = fallow land.

Khil-sál, rent for uncultivated land.

* Khikharna, to teach. Skr. √ śiksh.

G. Khikhṇá, teach.

G. Khokha, the receptacle above the *ḍorá*.

Khuchṇá, to have sexual intercourse with.

Khuchíṇá, pass. verb, from foregoing.

Khukh, puff-ball, Stewart, 268.

G. Khukká, dry. Skr. śushka.

G. Khulṇá, take out, cast out.

G. Khuṇṇá, hear, khuṇáṇá, cause to hear.

* Khunni, name of a fish. (Biás).

Khureṛú, foot and mouth disease, (also called láḷú).

Kí, and jo, dative affixes, as in "Debi Chand heṛe kí chaliá, (Devi Chand went to shoot).

Kichh, something = kuchh.

Kíṛá, snake. Skr. kíṭa (= worm).

Kíúṅ, common bean. (Lodhwan).

Kochbí or kochpí, (Dadh), a large landing net. (Kángra).

G. Koḍ, a fair.

Kokṛá, blue rock pigeon (Mundhi); (*vide* páraṛ).

Koṭhlá, a clod-crusher. (Kángra).

Kuáḷ, slope. (Bangar).

Kukṛaiḷe-dá-thá, a stack of maize stalks. (Suloh).

Kukṛiáḷá maize-stalks without the cobs. (Lanj).

Kulí, girl. From Skr. kula (= family) ?
Kunḷá or kunḷí, a stack of grass.
Kunnúṅ or kunḷú, a stack of rice, round with a peaked top, cf. kas. (Suloh).
Kurká, name of a fish. (Dera and Sujánpur).
Kuskaṇá, speak softly.
Kutáháṅ, on what side ?
* Kutár, dog. Skr. kurkura, kukkura.
Kuthú, where ?
Kuṭ-pháṭ, land cultivated after an interval of 2 or 3 years. (Lanj).

Láhaṛ, land in which rice is not grown.
Laira, Sawan.
Lairthí, lying-in woman.
Lak, waist, "Merá lak ḍole" ("my waist swings").
Lakoḷá, shelf in wall.
G. Láṇá, fine or smooth, as "piṭṭhá láṇá há," (the flour is fine).
Laṛh, a ram used for breeding.
Laubḷá, boy.
Leb, thistle. (Lodhwan).
Lháá or lhá, s. m., a landslip.
* Líṇdak, tail of cattle only. (Baragráon).
G. Lingṇí, Kánġṛí lingṇá or línghaṭ, tail.
G. Lodhá, blood, of an animal. Skr. lohita (= red blood).
Loṭkí, loṭrí, waterpot.
Lugaṛí, drink of rice juice.
Lúndaṛe, sickness like measles.
* Lunj, wages for picking cotton : (Tíra in Kutlehar).
Luṛhná, fall.

Mach, a kind of toothless rake, made with a curved blade and a handle, for levelling muddy land.
Machlá, lazy.
Magar, kind of bamboo.
Máhṇúṅ, man.
* Makhar, a swarm of bees.
Makhír, honey.
Manáhá, flying fox. (Sujánpur Tira),=mancháṅ. (Kotla).
Manjh, in.
* Márán, *Ulmus campestris*. Stewart, 210. (Nagar in Kulu).
* Masarín, *potentilla*. (Triund, Dharmsála).
Matá, much, excess.
Maṭoṭrá, at enmity.
Megh, rain. Skr. megha = cloud.
Mesṇá, hush up.
Mhai, buffalo. Skr. mahisha, Pukhto mekha (= female buffalo).
Mháí, herder of buffaloes.
G. Mulṇá, to meet, to be joined, to be procured, as in "minjo Núrpúrá máṅ ik dhár mulí há," (I have got a range in Núrpur).
Mirg, leopard.
* Mugi, a square receptacle made of mud and straw.
Múṅh, mouth. Skr. mukha.
Muklá, sufficient.
Múnakh, or manukkh, husband. Skr. manusha ? (= man).
Mund, head. Skr. muṇḍa (= bald, bald head, head).
Munnú, boy.
G. Nachrohí, the fourth day.

Nagar, town. Skr. nagara.
G. Nai, river.
G. Nakarj, the day before the day before yesterday.
Nál, stream, also nálá; nálú, smaller than nálá.
Napílṇá, to wring, (clothes, &c.).
G. Naṛ, stone.
Nauṇ, a masonry tank as in "Thuralá dá nauṇ."
Nehá, like this.
Nhassṇá, run away. G. Nhakhṇá.
Nherá, nhiárá, darkness.
Niárá, nírú, weak young child or animal unable to digest.
Nihálṇá, wait.
Níhl, the plains.
Níhliá, plainsman.
Nílṛí, blue jay. (Malán).
* Nimán, slow.
Nindar, sleep.

* Oban, an umbrella of leaves on a bamboo frame (=pohṛú at Darini), Hamírpur.
Obrí, covered room.
Orí, shed for sheep or goats.
Ottaṛ, *baránní* land, cf. amrí. * Pukhto watar = watered, irrigated.

Pacháháṅ, towards behind.
Pachhainṇá, recognise.
G. Páhal, shepherd.
Páhú, tenant.
Painná, sharp.
Pakhrúa, a bird.
G. Palchíh paiṇá, fight.
* Palla, see *jalara.* [pálá, cold ?]
Palosṇá, bring up, rear.
Pánsará, *Wendlandia exserta*, Stewart, 17.
* Pararu, a small stack of wheat.
Paraul, s. f., the gateway of a house. Skr. protoli ? H. paul ?
G. Paraṛ, foot.
Páraṛ, blue rock pigeon (Mundhi), *vide* Kokṛá. Skr. párávata (turtle-dove).
Pariárá, *Erythrina arborescens.* A tree with large leaves, thorns, and knotted (?) bark. At Punder in Núrpur I saw some wandering tribe making broad bands of this wood, which they made up in rolls and used for making the hoops of sieves.
G. Parj, the day before yesterday.
G. Parohe, the day after to-morrow.
Parora or Porora. Tree with long pointed glabrous leaves.
Patandar, parents.
Páṭhá, name of a fish. (Kángra).
G. Paṭolá plain.
* Patríá, father's younger brother, and Patrer-i, *his* children. Skr. pitrya (= paternal).
Patṛu, a water-plant with leaves like sorrel. (Lodhwan).
Peṛú, a large basket consisting of a cylinder with narrowing mouth and a hole near the bottom for taking out the grain stored in it.
Phágú, phagúṛá, wild fig.

Phát, meadow.
Phaṭṇá, strike with sword.
Phaṭṭú, a shingle for roofing (Darini).
G. Phirí íṇá, return.
Phuk, life, soul, as in "Parmesare diá kirpá te mereṅ ghareṅ chár phúkkáṅ han" (by the favour of God there are four persons in my house).
Piccheṅ, behind. Skr. pṛsṭhe, Locative of prishtha = back.
Pippaḷ, red pepper. (Hamírpur).
Píṛṇá, to get ready, as in "píṛá merí pálkí," (get ready my palanquin). (Song).
Piúḷá, yellow. Skr. píta.
Pragṛá, light, as in "pragṛá kar" (make a light).
* Prasan, thread as it is spun, i.e., as from wool it becomes thread and is wound upon the spindle. Skr. prasarana ?
Pugṇá, be acceptable.
Puhál, shepherd.
Pukká, poká, kiss.
Pukkarná, help.
G. Puṭhi, prep. and adv., up, above, upon, as in "puṭhi mat gachchhe," (do not go up).
* Rana, queen bee. Skr. rájan (= king) rájánaka (= kinglet).
Ríṛhí, spur of a mountain. (Rihlu).
Ríkk, line.
Ruṇká, tinder box.
Ruṅkhaṛ, hard hearted.
Ruṛhú, s. m. fixed rent = P. *Chakauta*.
G. Ruṭṭí, bread.

Sahansar páiṅ, *Asparagus racemosus*, Stewart, 233, (= thousand root). Skr. sahasra-páda (thousand-foot).
Saihl, a porcupine. Panjabi, *seh*; in Gádi, Kheílá. Skr. ? śalyaka, śallaka. Śala, śalya = quill.
Sálú, woman's red cloth covering.
* Samalu, see Banná
Saṇḍh, a bull. Skr. sáṇḍa, i.e. sa-anda means provided with testicula (aṇḍa = egg, testiculum) * Pukhto sanda (= male buffalo). 'Ghirthṇí raṇḍ níṅh, Jhoṭá saṇḍh níṅh.' A Ghirthni cannot become a widow any more than a male buffalo can become a bull.—*Proverb*.
Sandh, a standing place in shade for cattle.
Sangṛá, narrow. Skr. sankaṭa.
Sappaṛ, a cliff, or rock.
* Satha, always. Skr. sarvathá in any case.
G. Sathrí, a bundle of rice, cut but not yet tied. (Suloh).
Sauká, the state of having a rival wife. "Sauke par jáná maiṅ no manzúr nahíṅ kiá." (I did not consent to go on the condition of being a rival wife), Hansu *vs.* Mt. Koko.
Se, the functions of a barber, a shave. (Kángra).
Sel, bark-fibre. (Baragráon).
Sik, lead. Skr. sísa, sísaka.
Simbaḷ, simmaḷ, *Bombax skeptaphyleum*.
Siṇḍh, whistle.
Sinná, wet.
* Sirigná, ground-bee.
Sít, (Gádi, khít) ague. Skr. síta (= cold).
Siṭak, bark of a tree. (Baragráon).

WITH MAPS.

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